Kindergarten Messenger.

NEW SERIES.

Nos. 1, 2. JANUARY AND FEBRUARY, 1877. Vol. I.

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KINDERGARTEN MESSENGER.

New Series.

Nos. 1, 2. JANUARY AND FEBRUARY, 1877. Vol. I.

PROSPECTUS.

On Dec. 2, 1876, the following postal card was sent to all persons who had subscribed for the first series of the Messenger: —

"I find that, in justice to a sacred cause, I must withdraw my Kindergarten Messenger from the 'New England Journal of Education;' because the editor of the latter not only advertises, but recommends editorally, — without allowing me the liberty of protest and discriminations in the columns under my own editorial responsibility, — *a pretension of Kindergarten training* which takes the meaning out of the expressive word by which Fröbel *defined the method* of his reform. I will resume my little monthly, whose original 'reason for being' was to describe and explain the moral and intellectual culture that should precede object teaching and book study, and make these thereafter ministrant, instead of hindering, to a harmonious development of normal growth.

"As soon as a thousand subscribers shall send me their orders, the Kindergarten Messenger will reappear, and be mailed, postpaid, to Americans for $1.00 a year, and to English subscribers for five shillings sterling, to be advanced on reception of No. 2."

As not half the number of subscribers necessary have sent in their names, though several are added every day, a friend of the cause has advanced money to pay for No. 1; to be used as a prospectus, more adequate for the purpose of canvassing for subscribers than a postal card can be. *Active kindergartners*, who send two names, will have their numbers *gratis*.

All the receivers of Fröbel's doctrine of childhood, and methods of earliest development, feel the importance of an independent organ, unhampered by pecuniary interests, or any interest except the advancement of the new truth. The pages of the Messenger will be open to free discussion of Fröbel's principles, by all persons who have sufficient confidence in their own views and statements to sign their articles with their own names, and sufficient respect for the edi-

tor's mind and motives to accept courteous comments courteously. All personalities, in the invidious sense, are to be avoided; though *persons* must needs be mentioned sometimes, in order to keep the distinction clear between accredited teachers and those who mislead. A certain doctrine and method of child-culture has been defined by Fröbel as Kindergarten, in order to distinguish it from other methods and doctrines of child-culture, with which, however, it must necessarily have something in common; because the mother's and children's pure instincts, more or less respected, have always existed. But it is our purpose to speak of what is *distinctive* of Fröbel's doctrines and methods as *Kindergarten* art and science. It is an open question whether infant and primary schools, using Fröbel's gifts and materials of occupation in a loose mechanical way, are worth having, in the absence of trained kindergartners who use them in Fröbel's way; but it is *not* an open question whether such schools are *Kindergartens*.

The ground taken by the Kindergarten Messenger is, that Fröbel's own works, and those of his appointed interpreters, are the ultimate standards. These are the "Mutter-Spiel und Kose Lieder," "Erziehung der Mensch," and "Pedagogicks," the two last edited by Wichard Lange, of Hamburg. The "Personal Reminiscences of Fröbel," just published, contain "the last word" of Fröbel, in conversations of an intimate nature with the most renowned educators of his time, held during the last three years of his life.

It has been asked where I get my authority to decide upon what is sufficient training in Fröbel's gifts and occupations. I have claimed no authority personally; but simply given, over my own name, a report of the standard authority, and left it to take its chance with my readers. Some fifteen years ago, I published a book on which, as I know, other so-called Kindergartens were founded, — as honestly, doubtless, as I founded the one described in that volume. When I discovered, later, that this book was misleading on vital points, and learned in Europe, where I went for the purpose, what Fröbel's Kindergarten really was, and was persuaded that it contained a salutary revolution of educational methods, my conscience laid upon me the duty of devoting the few remaining years of my life to undoing the mischief I had done (for more than 4,000 copies of my book had been sold). Since 1868, I have been advocating what I think and feel to be regenerating truth for my country, endeavoring to "speak the truth in love." I have declared that one or two persons who had announced *themselves* as critics and *improvers* upon Fröbel could not train genuine kindergartners. I did not even say they were not his superiors; but I said — and say — that then they are not teachers of *Kindergarten*

art, and that those who want to learn Fröbel's art and science must not go to them to learn it.

Honest and earnest genuine trainers are, doubtless, of various ability. There are some of whose ability and success I have made personal observation; and I give a positive opinion on these, and it should go for what it is worth. To those who think I am incompetent, weakly partial, or unworthily prejudiced, my opinion will go for nothing, and ought to go for nothing. As a general rule, I shall say nothing of persons; but discuss methods, and describe practices, and give foreign and domestic intelligence of the progress of the Kindergarten. ELIZABETH P. PEABODY.

THE AMERICANIZING OF FRÖBEL'S KINDERGARTEN.

AN article on this subject appeared in No. 2 of the "New England Journal of Education" for this year, over the honored name of W. T. Harris, Superintendent of Public Schools in St. Louis. We desire, very emphatically, to express our sympathy with Mr. Harris in *this kind* of Americanizing, which consists simply in a practical plan of connecting the Kindergarten with the public-school education of America, by making it, in its unadulterated form, the preparatory introduction thereto. Such Americanizing has nothing in common with that kind exhibited on the Centennial grounds under the name of "American Kindergarten;" and which has been persistently advertised, for the last dozen years and more, as "the oldest and best Kindergarten in America," in connection with proposals to "train thoroughly in all Fröbel's occupations," though the teacher simultaneously advertises a different set of gifts, "more scientific than Fröbel's," and different materials of occupation, — all of her "own invention," professing to have improved on Fröbel's ideas, and "adapted them to the American mind"!

We have said, and still declare, that all this "invention," whatever may be its intrinsic merits, has no title to the name of *Kindergarten*, which is appropriate only to Fröbel's system, carried out in Fröbel's way, with the materials he invented.

Mr. Harris, in a letter we received from him, dated January 4th, says, in reference to his article in the "N. E. Journal:" "The word *Americanize* is perhaps unfortunate. *I* used it for a purpose; namely, to show what it really means. I do not believe that Fröbel's system will need essential modifications to adapt it to our school system."

At all events, the valuable little pamphlet just published by Steiger, consisting of "excerpts from official reports of the pub-

lic Kindergartens of St. Louis," and entitled "The Kindergarten engrafted on the American Public School System," shows that Miss Blow and the teachers she has trained are thoroughly faithful to the ideas, methods, and means so carefully worked out and tested by Fröbel in his fifty years of experience; and, during the last twenty-five years, by the pupils that he set at work, and by the Baroness Marenholtz-Bülow, who has recorded his "last word" (as he called it) in her interesting "Personal Reminiscences of Fröbel," which we hope soon to have in a volume accessible to every reader of the English tongue. By this book it will be seen that we shall have quite as much as we can do, for the next century, to sound the depths of Fröbel's ideas, and carry out his system in application.

The only modification they have made at St. Louis is "not essential," and was inevitable in the circumstances, — that of making the time of entrance five instead of three or four years of age. But it was a great thing for the Board to prefix two years to the age of the children to be educated by the public funds. Gradually it will be seen, that, even at five, children have something to unlearn, which might be prevented by taking them into the Kindergarten earlier, unless, which is more than likely, the education of mothers and women generally shall be advanced by the diffusion of Fröbel's system, and enable them to make the nursery education more perfect than it is apt to be now, for children between the ages of three and five. In St. Louis, the age for children's entering primary school is seven. In Boston, which we hope will soon take a hint from St. Louis, and extend the Kindergarten into all the wards, the time of entering the primary school is fixed at six years of age; so that, if two years were prefixed for the Kindergarten here, the children would enter at four.

Some persons say, that, as half the children *die* before they are five years old, public funds devoted to their education would be wasted. But, perhaps, if children went to the Kindergarten three hours every day from the time they were three years old, they would not die! Primary schools, into which children are generally forced so young, are so deleterious to their health that it has become a general habit of the medical doctors to forbid the school to any child who seems to be ailing. And for good reason! A long article might be written upon the injury to the muscular system, growth, and nerves of children that are subjected to unnatural restraint upon their bodily motions and their mental emotions in our crowded public primaries, where fifty-six little wild creatures are put under the rule of one teacher, to be kept in martinet order, and to be taught the arbitrary signs of words that they do not

know how to use in their own talking, and with nothing legitimate to do with their hands.

But the Kindergarten is found to be most salutary to health as well as to tempers; and, as such, is recommended by all physicians who have taken the pains to understand it; and is most desirable for the most delicate children, three hours every day. The tenth of Steiger's Kindergarten tracts is entitled, "The Medical Profession recommend the Kindergarten." It begins with an extract from a paper on "Brain Culture in relation to the School Room," by A. N. Bell, M.D., which is followed by twelve resolutions passed by the Rhode Island State Medical Society, at one of its conventions.

This tract can be had of Steiger, 24 Frankfort Street, New York, at the nominal price of 10 cents a hundred; and fifty copies of the educational paper on "Engrafting Kindergarten upon the American Public School System," spoken of just now, may be had for $1.00.

We think that if any one in any of our American cities who appreciates the Kindergarten would spend $1.10 to get these tracts, and give one of each to every member of their city government, it would bring kindergartners into demand all over the country, — at least, as soon as the trained kindergartners could be supplied; for trained kindergartners are an indispensable condition.

Miss Blow, who was the fountain of the Kindergarten education of St. Louis, was herself trained by a year's study with Mrs. Kraus-Boelte in 1872–73; and in her three years' work in St. Louis, besides teaching the Kindergarten herself, she had a class of teachers always in training; and many of the conductors of the twenty-six Kindergartens now established studied and practised under her instruction for two or three years, and most of the hundred volunteer assistants were her pupils for one year. And now, so Mr. Harris writes in his letter of January 24th, "We have an excellent course of training here, both practical and theoretical. The two supervisors, who receive $800 apiece per annum, visit and inspect the Kindergartens, and give one lesson each per week to all the unpaid assistants: Miss Dozier, in the 'Occupations;' and Mrs. Hildreth, on the 'Gifts.' We are to examine their written theses, and grant diplomas after a year's service and successful study."

I must extract one other sentence from this letter of Mr. Harris's. He says, in reference to the letter in the "New England Journal of Education" for January 18th, signed "Kindergartner," and dated St. Louis: "I am very sorry to see it, and I do not believe it was written by any one living here; for it bears marks of being written by one who does not know how our Kindergartens are managed. We have 24 paid directors, 2 paid inspectors, 5 paid assistants, and 127 unpaid assistants, now at work in 26 Kindergartens in all."

IMPRESSIONS MADE BY THE CENTENNIAL KINDERGARTEN.

The following article we are glad to rescue from the small type and transient life of the "Philadelphia Ledger:" —

Among the interesting things to be seen at the great Exposition, not the least attractive to me has been the Centennial Kindergarten. Many pleasant hours I have spent there watching the little orphans, for whom kindly care has provided this beneficent training. One morning late in the summer, I remember with special delight, I walked from the Art Gallery through the Lansdowne ravine and across the great lawn, brilliant with glowing flower-beds, toward the Women's Pavilion, at the right of which is its small "annex." The sun was bright and hot on the lawn; but the Kindergarten annex stands on a grassy terrace beneath the old trees of the Park, and there all was cool and shadowy. As I drew near the building, I heard the sweet, fresh voices of the children. They had just marched in from their dressing-room, led by their teacher, and stood in circle, singing their morning hymn. The pretty Kindergarten room was gay with blooming plants and the music of birds. The little boys in blue dresses and snowy collars, the little girls in rose color, with white aprons, looked bright and lovely as the flowers on the lawn without; and the shadows of the trees, playing on the floor through the large open windows, gave coolness and freshness to the scene. When the hymn was ended, little hands were folded and little heads bowed, as all said in unison with their teacher their short morning prayer. Then, singing a spirited air, they began their march, moving with evolutions that imitated, as their song described, the windings of a river. Keeping time and step, they move gayly along, till at last each of the little band stands facing its own miniature desk and tiny chair, and at the teacher's signal takes its place to begin the work of the day. The teacher asks, "Who will help me?" Many small hands are raised; the little aids are selected, they stand before the teacher and receive the implements and the materials for work. On this day it was weaving. To a little curly-headed boy of three or four years old were intrusted first the needles. With the utmost care he lays each on a certain square in the centre of each desk, for the desks are marked off into squares of an inch size over the whole surface. Then a little rose-colored sister receives and deposits with equal exactness the portfolios, containing strips of colored paper for weaving. The teacher gives the signal, and the pretty industry begins. As the small figures move, voices are heard in earnest talk with each other, and in

delighted appeal to "Aunty," as they have learned to call their teacher, or some fragment of song breaks out and is taken up by one after another of the little workers, until the sweet music keeps pace with the busy hands, or dies away and rises again in alternation, as work or song most engrosses their attention or delights their hearts.

Meantime, not only the alcove for visitors is crowded, but every door and window is filled with beaming faces; yet the children are unconscious of every thing except their pretty work, their merry play, their happiness in each other, and their joy in Aunty's approving smile. The small mats are finished. The children have learned the name of every color they have used, have counted whether, in their weaving, they skipped one or two or three strands, and have carefully skipped the same each time, in order to form a regular figure. Thus into these little minds, by means of delightful organized play, is infused the primary knowledge of color, of numbers, and of regular outlines, during their half-hour of weaving; while an equal manual dexterity is developed in *both hands* by the ingeniously devised process. On other days, the knowledge of solid forms and their angles is given by block-building; and, by metallic rings, that of circles and segments of circles, with all their beautiful and wonderful combinations.

The needles and the completed work being again carefully gathered by the little aids, the welcome luncheon basket is brought from its hidden recess. Again the small people are asked to assist, and a little girl spreads a tiny napkin accurately on the centre of each desk. The basket is carried, and each child takes from it the bun or the sandwich that is its special share. Led by the teacher, all say together their little grace, and then, with gay, gentle talk, amuse each other while they enjoy their plain repast. Now the napkins are neatly gathered, folded, and returned; and, at a signal, the children rise, place their chairs under their desks, and stand ready to march, while their teacher leads with the chant, "Follow, follow, follow me," and all the little voices respond, "We will follow, follow thee," until the large circle is again in the vacant part of the room. Then bursts out the merry strain, "Shall we show you what the farmers do?" and every form of agricultural labor is successively described and illustrated in song and action, to the perfect delight of the little actors. Other games succeed, till all have had cheerful, active exercise by means of organized, happy play; and then, singing and marching, all are led into their dressing-room to have faces washed and hair smoothed after their luncheon and their games. At the end of a few minutes, the pretty baby procession re-enters, singing, the chairs and desks are again occupied, and the teacher brings out a large stuffed bird, which draws forth the

warmest expressions of admiration. She asks what are the colors on its body, shows its shape, its size, its wings, tells them where it lives, and that it is called a Blue Jay. Having heard all the facts concerning it repeated and discussed by the little auditory, she gives it to the nearest child, with injunctions to be very gentle and careful in handling it. Nothing in the morning's exercises was more beautiful or touching than the tender grace with which the jay was held, was stroked, was kissed over and over again, both by boys and girls, its eyes, its bill, its feet, its wings, pointed out to each other, and passed from hand to hand as a treasure that could not be too carefully dealt with, until it was restored to the teacher, with expressions of intense satisfaction, from the last little pair of hands that had caressed it. The jay had been lent for the morning by the kindly Kansas neighbors; and certainly no exhibitor could have desired for his wares more admiring examiners than the bird had found in its migration from the Kansas to the Kindergarten premises, while, by means of the friendly loan, the children had received their double lesson in natural history, and in the love and care of animals.

The jay disappeared, and a large supply of fresh clay was brought in. Oil-cloth mats are carefully spread over each desk, and to each child a similar portion is dealt out. Now the little creatures are to revel in the enjoyment of making *mud pies;* but, with pleasant hint and direction, each swiftly shapes his small mass of clay into a ball, and from it each evolves the form that pleases him best. Heads are laid together in sympathy over each other's work, and everywhere little voices are calling to the teacher, "Oh, I have made something pretty," or "See what I have made *for you.*" No form of work or play seemed to elicit such enthusiasm, or so to kindle thought and promote joyous talk, as this. When the balls had all been moulded into shapes, some children were found to have made apples, some had formed pears, one a tomato, and one a bird's nest with five eggs in it. All were creditable, and some were accurate and beautiful, and yet these little artists were all between three and seven years old. When the moulded forms had been carefully removed, the circle of children was again formed for their closing march and song. A lady had brought some flowers, and one was given to each child, while all sang together a hymn, of which the refrain was, "Thus God is ever good to me," and then all the little group lovingly kissed their hands to the donor of the flowers. Then came the song of "Good-by," and, turning with a courteous bow, and kissing their hands to the visitors, the tiny brotherhood and sisterhood marched, singing, out to their dressing-room, and the happy morning was over.

Among the eager spectators at the doors and windows were many drivers of carts and shirt-sleeved laborers, attracted by the sweet singing and spell-bound by the lovely spectacle within. They saw these little orphan babies gaining habitual order, attention, cheerful industry, accurate knowledge, gentleness, courtesy, and manual skill, all through the means of happy play, and all before they are old enough to learn to read; so that when the time for A, B, C, comes, they have already made acquisitions that will render the work of their school-days shorter and easier, will enable them to be more helpful to their parents in childhood and youth, and more prosperous and independent in mature years.

I wondered if these laboring men thought of their own little children playing in the street, in dirt and danger, learning all evil ways and all wicked words, while the overtasked mother scrubs the floor or hurries to store or market for the daily supplies; or else, locked by her into the room while she goes to receive and to return the sewing-work on which their bread depends, to find, perhaps, when she reaches home, the dreadful results of their having played with matches or overturned the stove. The baby in arms can be more securely left, or taken with her; but the safety of these little ones from three to six years old is a terrible problem for the mother to solve. Did not these workingmen, looking at the Kindergarten, think what a priceless boon it would be, if, when their older children went in the morning to the public school, they led by the hand the little brothers and sisters to spend two or three hours in a pretty, airy room (fitly called a children's garden), occupied in learning all good things under tender care and guidance, and by means of cheerful play and song? When the children return at noon, they bring the little ones home for the day; but the mother has gained those precious morning hours for her household work and her needful errands. Moreover, the babies bring back with them kindly, orderly, reverent ways and pretty games and songs, with which they amuse each other and brighten every thing at home.

The blessing of Kindergarten training is one of the great discoveries of our day. The rich are seeking it for their children everywhere, and charitable institutions are providing it for their little orphan inmates; but in the industrious homes of our working people it is deeply needed, and would be most warmly welcomed. The guardians of our prisons and reformatory schools ask earnestly for public Kindergarten instruction as a means of averting the tendency to crime, by planting *early* the seed of good habits, and thus anticipating the deadly crop of evil sown broadcast among the children of our streets and alleys between three and seven years old. This call cannot be neglected without danger to the community, to

whose interests Kindergarten training, by *beginning* the *work* of *education* at the *foundation*, will surely prove the greatest safeguard. It is the first grade in instruction, and, like the subsequent grades, should be the gift of the city to its citizens; for no system of public education can now be considered complete without it. In the West and in New England, this fact is recognized. Boston has already one public Kindergarten, and in St. Louis there are twenty-six.

Attention, order, industry, reverence, unselfish consideration of others, and cheerful gayety of temper become habitual to children at the Kindergarten, as well as quickness of observation, ready use of their faculties, and thorough manual skill.

To the children thus trained from their infancy the subsequent school course is comparatively easy and short, thus repaying to the city the expenses of their earlier education. Their Kindergarten teaching carries its cheering influence into their homes, makes them better pupils in the public schools, better citizens in their future life, and supplies to the community the material for the highest class of handicraftsmen, who will rapidly advance our progress in all the industrial arts. Will not our enlightened Board of Public Education, if only as an experiment, bestow on us two Kindergarten rooms, and thus make a Centennial gift to the people of Philadelphia worthy of the epoch which commemorates the birthday of our nation? W.

PHILADELPHIA, Sept. 11, 1876.

MR. W. H. HAILMAN.

WE have received from Mr. W. H. Hailman No. 2 of his "New Education," a new paper published at Milwaukee, for fifty cents a year.

We rejoice to know that Mr. Hailman, after numerous sacrifices for the object, is established at length in so important a place as Milwaukee; where Mrs. Hailman has a Kindergarten, and he a training school for kindergartners and a lectureship to mothers.

At this moment, when the success of Kindergarten at St. Louis is awakening all the other enterprising cities of the West to the advantage of engrafting it on their public-school system, there is great danger of a deteriorated *quality* of Kindergarten getting afoot. That Mr. Hailman will be an efficient power in the West to keep the Kindergarten pure and up to Fröbel's high tone, is indicated by the leading paragraph of the "New Education," No. 2:—

"Do you remember how so-called *object-teaching* was killed by the powerful machinery of the school? Object-teaching had gone out to fight machine-teaching, to infuse growing life into the work of the school-room, to arouse the child to self-activity, to teach it self-reliance, and to emancipate it from the mind-killing and heart-perverting thraldom which thoughtless 'schoolma'ms' wielded over it by the aid of text-books and call-bells; object-teaching had gone out to instruct and train children in the free and conscious use of their senses, in the power of interpreting clearly and precisely the impressions made upon the latter, in the art of translating them into precise and full formulas of language for the benefit of others; it had gone out to train the receptive, the formative, and the expressive powers of the mind in full harmony with one another, — to render them vigorous, sound, mobile, *eager to grow*, as it were.

"And what was its fate? It was caught up by the wheels of the mighty machine, and crushed to fragments. A few of these were gathered up by some well-meaning but ill-advised persons, and fashioned into a nice little wheel, that fits the machinery and renders it more effective, without encumbering it. This new wheel they labelled *object-lessons*. And they succeeded in making the unwary believe that its clatter means life; yet all the while it drowns life.

"A similar danger threatens the Kindergarten, and the danger increases with the increasing popularity of the name; nay, the facts that the Kindergarten makes use of mechanical occupations in the training of the child, and that it follows the laws of object-teaching in fostering and guiding intellectual growth, render it, perhaps, even more liable to abuse than its predecessor.

"The mechanical occupations used in the Kindergarten, in addition to being easily learned by any one moderately intelligent and skilful, form also its most prominent feature for the superficial observer. The mother is proud of her darling's progress, when he brings to her some pretty things he has made. If she is thoughtless, she looks upon *these* as the *results* of the Kindergarten training, and is satisfied with these.

"No wonder these mothers smile at the enthusiasm of genuine kindergartners over their work; no wonder their older daughters consider themselves qualified to 'open a Kindergarten,' after one or two visits to one of these, and a hasty perusal of some manual; no wonder they imagine that it might be introduced in the primary schools of the city, at a moment's notice, by the vote of the board; no wonder they conclude, finally, that it does not amount to much after all.

"The true, the valuable results of kindergartening — the results that justify us in calling it a new dispensation and in speaking of its

votaries as apostles and missionaries — lie deeper. The little darling cannot bring them home to his mother, wrapped up in a sheet of paper; nor are they, indeed, visible to thoughtless parents. The truly valuable results are to be sought in the drift and tendency of his head and heart; they become manifest in his mode of thinking and feeling; they are known by their permanence and their growth. Unlike the superficial results mentioned before, they seem to be part and parcel of the child, — to grow stronger and more beautiful with the child. Genuine Kindergarten training never leaves the child: it follows the child into manhood and womanhood; and is, next to a genuine mother, the most powerful factor of true worth; from earliest childhood, it teaches the arts of pleasing and enjoying, — of usefulness and happiness. To do this work efficiently, needs culture, experience, knowledge of child-nature, refinement, tact, love, energy, — exhaustless love and energy. If your kindergartener has these things, it is well; if she has them not, — well, then you have no kindergartener, though she have gone through all the training-schools in the land.

"To practical kindergarteners, especially to those who train others in the glorious work, we would say, Beware of the '*schools*.' We might, without injury to the warning, let the word go as it stands. We refer, however, more especially to the systematic arrangements of the various forms that can be obtained from certain 'gifts:' the 'schools' of folding, weaving, drawing, &c. Do not, by any means, neglect them; but, at the same time, do not forget that they are *means*, and do not transform them into *ends*, of your work.

"The physical, mental, and moral growth of the child is the end; its physical, mental, and moral vigor and soundness is the criterion of your work. Good work is *thinkable* without a knowledge of 'schools;' bad work, with a perfect knowledge of them. The kindergartener who makes her 'schools' the end of her work has ceased to be a kindergartener, and has become a *school*-teacher in every sense of the word. She has been seized by the *machinery*, and has become a part of it. She is aiding the downfall of kindergartening, — preparing for it the fate of object-teaching."

KINDERGARTEN TRAINING.

This is the title of a valuable pamphlet, which can be obtained for twenty-five cents from Mrs. Kraus-Boelte, 1266–1268 Broadway, New York. It contains the paper she read, July 10, 1876, at Baltimore, before the National Educational Association, "*On the Characteristics of Fröbel's Method, and the Prerequisites of a Kindergarten.*"

Mrs. Kraus is a first authority upon this subject, — unsurpassed, certainly, by any one in her knowledge of Fröbel's principles (according to the testimony of his widow, with whom she studied three years); she has had twenty years of great success in practice. For several years she gave her assistance, spontaneously and without price, to Madame Ronge, in London; and all the success that the Kindergarten in Tavistock Square ever had was due to *her*, though no ability could prevent the disasters brought on the cause by Ronge, whose vagaries of religious doctrine and general wrong-headedness disgusted the English, and by association of ideas interfered with the legitimate impression made by the gifted Madame Ronge and her no less gifted friend.

But, without referring to her subsequent eminent success in England and Germany, the Kindergarten at 1266 Broadway, New York, is sufficient recommendation of whatever Mrs. Kraus writes, especially upon the *training of teachers*. We have just had pointed out to us an article, signed "Vidi," in the "Northern Christian Advocate" for January, "Concerning Babies," in which occurs this paragraph: —

"Mrs. Kraus has now settled in America. There, as elsewhere, her mission is to plant and nourish the Kindergarten in its purity, in the profound simplicity and consummate art of nature. Of this simplicity she exhibits a sort of sacred jealousy; intensely resenting showy and *ad captandum* ingredients, introduced by enterprising professors who cannot quite enter this kingdom of a little child.

"The perfectly plain and unpretending establishment of Mr. and Mrs. Kraus, near the junction of Broadway and Sixth Avenue, impressed me as a commentary at once on their intolerance of show and on their exalted repute, emphasizing the genuineness of both.... Nothing, too, could exceed in unaffected simplicity the exercises and the manner of them. It is a sort of *gospel* in being 'foolishness' to your philosophic Greeks."

We entirely agree to this, and also to all that is said of the same Kindergarten in an article in the "Galaxy" of last October; also, to all Mr. Eggleston says of Mrs. Kriege in *her* relation to the Kindergarten of America, which both Mr. Whittaker and Mr. Eggleston show to be as entirely worthy of the master as any in Europe can be. This, of course, is possible; since childhood is the same under every nationality, and the true education of childhood must be one, in the main characteristics. "Vidi" adds: "It is true that the power to work such effects as I have partly indicated is born, not taught. But it is also certain, that those in whom it is born *can propagate it by their example and instruction;* can summon and

develop kindred spirits from among men, and can establish a standard to rally our discontent and our demand. This Mr. and Mrs. Kraus are doing, through their model Kindergarten and normal school." And that they have already done it, is proved in St. Louis by Miss Blow, who was Mrs. Kraus's first pupil in this country: and in Boston, by Miss Garland, who was the pupil of Mrs. Kriege, and not inferior in dignity of character and ability to train teachers; indeed, has proved to have some advantages over Mrs. Kriege, by reason of previous experience in educating American girls, in intellectual and moral philosophy.

Mr. Eggleston's and Mr. Whittaker's articles were both practically unjust, in seeming to imply that Mrs. Kriege and Mrs. Kraus were the *only* fountains of knowledge on the subject in America; ignoring even their pupils and Mrs. Marwedel and Mr. Hailman. But they spoke only of what they knew, and gave their names as guarantee of their good faith; leaving to others to give their names, with their reasons for recommending others; so that a public, bewildered by many false pretensions, might have some certain grounds for determining who is a reliable and competent kindergartner and trainer of kindergartners.

MISS GARLAND'S TRAINING SCHOOL.

It is of this school that I personally have the most intimate knowledge; having been, for six years, lecturer in it upon Religious and Moral Nurture. This, necessarily, has given me an opportunity to know its profound spirit; and I can testify from personal observation this to be, in almost every instance during the last five years, a religious humility, which *increased* from the beginning to the end of their course, convincing me that they really had gained an insight into the sacredness of child consciousness, which interpreted Jesus's saying, "He that receiveth a little child in my name, *receiveth me*."

Mrs. Kraus-Boelte's pupils have always seemed to me beautifully modest. Such brilliancy and thoroughness, inspired by such enthusiasm as hers, could not but take all *self-conceit* and vanity out of any who were in a six months' daily intercourse with it: but the word *humility* has a shade of meaning finer than modesty; and it is this which the sincere student cannot but get in intercourse with Miss Garland, who is earnest and devout, rather than ardent and enthusiastic, in her temperament. A life-long student and teacher of intellectual and moral philosophy, Miss Garland was drawn into her present work, not by the superficial, but by the profounder, bearings

she discovered in it upon the "Education of Humanity." To spend six months with her in studying Fröbel's art, even if one were never to practise it (but how can any woman live in the world without having opportunity to practise it in her daily life in some degree?), is felt by all those who do it to be worth while; and some young ladies and some mothers have gone through the course for that purpose. Even the minds of grown-up people can be greatly cleared up and improved by practically going through the several series (or *schools*, as they are called) of form and formation, and putting into words the mental analyses and syntheses represented by them. The children under guidance virtually go through these empirically and unconsciously in their playing; for the action gives body to their thinking, and gradually forms their understanding through the appreciation of language they get by the conversation.

Every year I get new proof that Fröbel has certainly found the *method of nature*, by seeing how much superior the members of the class are when they graduate to what they were when they entered, — not in mere knowledge and skill, but in insight and character. Whether I recommend pupils to one or the other of these two superior schools, depends on the accidental circumstances of the person inquiring. Each has its superiorities over the other; neither has any absolute inferiorities.

Either in this or in another number, I will reprint a paper of Miss Garland's on Fröbel's "Law of Connection of Opposites; Nature's Law of all Activity," which she read at her graduation, in 1872. It was printed in the June number of the Messenger of 1873, long out of print, and I have been asked to reprint it. I wish Miss Garland would enrich the pages of the Messenger with more of her careful thought.

In speaking of this school, we must not forget Miss Weston, her pupil, who, in her long experience as primary teacher in the Boston schools, all but *discovered* Fröbel's method, and always exemplified his genial spirit towards children. She is equal partner of Miss Garland in the training school, Kindergarten, and connecting class.

OTHER NORMAL TRAINING SCHOOLS.

We have already spoken of Miss Blow's training classes at St. Louis, whose *works* praise them; and, now that she has gone to Europe, two of her several-years-trained pupils have undertaken the training school in St. Louis, and their purity and efficiency seems to be guaranteed by the severe tests of examination decreed by the School Board of St. Louis, whose stringent resolutions on

the subject are to be found in the three-cent pamphlet just published by Steiger, "*The Engrafting of the Kindergarten on the American Public-School System*," which contains Reports by Miss Blow, by Superintendent Harris, and by several of the sub-committees. We recommend to the serious attention of the school authorities in other places this satisfactory pamphlet.

Two of Miss Garland's scholars have also opened training schools, — Mrs. Ogden and Mrs. Gardner, both of them mothers. Mrs. Ogden has had long experience in object-teaching on the Oswego system; and the energetic sacrifices she made to acquire the training in Fröbel sufficiently attested the personal conviction she had of "a more excellent way" being possible for the intellectual nurture of *little* children. Her school, which is now part and parcel of the Central Normal School of Ohio, at Worthington, Franklin County, has a summer term, beginning in the first week of April, every year; and the village of Worthington affords the cheapest *good* living that is to be had anywhere, — between three and four dollars a week. This, and the summer season of the term, are recommendations peculiar to this school; the fee for the course being, also, $100.

The pupils of Mrs. Ogden attest the excellence of her school: Mrs. Holbrook, of Minneapolis, Mrs. A. H. Putnam, and Miss Eddy, of Chicago, Miss Burritt, of the Centennial Kindergarten, and the Misses McIntosh, of Montreal, being among them. Mrs. Ogden is also crowned with the grace of humility, indicative of intellectual as of moral superiority; and yet she is firm in the conscientiousness with which she withholds or bestows her diplomas, according to desert. Time and graduates have not yet characterized the training school of Mrs. Gardner; but she opened it with the sympathy, and at the advice, of Miss Garland, for the overflow of applicants to her class, as she cannot undertake more than twenty-five pupils.

As I give my lectures to this class also, and know Mrs. Gardner as a kindergartner, I have some opportunity of judging of this school, and have the best hopes and expectations concerning it. I also entertain the same with respect to the training class that Miss Burritt has been urged to open in Philadelphia, in connection with the Kindergarten in the School of the Friends of Race Street Meeting; both Kindergarten and training school being the legitimate fruit of her success in conducting the Centennial Kindergarten, and the very interesting explanations she was called upon to make of the method, to the thousands who thronged to see the children work and play, and remained for hours afterwards to ask questions, and be instructed by the manifestly successful kindergartner. Miss Burritt, previous to her study of Fröbel's system

with Mrs. Ogden, was a long experienced teacher of primary school in the North-west, and a frequent teacher at those protracted meetings of teachers called "institutes." Such previous experience has its disadvantages as well as advantages; for it is immensely difficult to get the mind out of the ruts of school routine, which is apt to give a pragmatical character to the mind, and a peremptory manner, which is the extreme opposite of that "becoming a little child," entirely indispensable to the kindergartner, whose most important teacher *is the child*, dealt with as the Holy Mother is described as dealing with her son, — "pondering all his sayings in her heart," even his rebuking replies to her maternal rebukes. But Miss Burritt has had a rare discipline to her mind, in the peculiar character and circumstances of that little class of orphans whom she called out of darkness into light, — the light of joyful, active life.

The new training school opened in Chicago by Mrs. Putnam, Miss Eddy, and Miss Jarvis, is also another promising experiment. All the ladies are practical kindergartners, two of them trained by Mrs. Ogden. One of these, Mrs. Putnam, is a mother, who is said to be very happy in her lectures to mothers. The peculiarity of this school is, that the main text-book is "Fröbel's Pedagogicks," which is translated and read in lectures by Miss Jarvis. It would, of course, be much better if each pupil could have the text-book in English to study; but Miss Jarvis has been disappointed, hitherto, of getting a publisher of her translation. This school has the advantage of a counsellor and occasional lecturer, in Mr. Hailman, of whose training school, &c., we have spoken above.

We congratulate our friends in California on having within their borders the training school of Miss Marwedel. She had already shown her power to train, to several capable of appreciating it, in her classes at Washington, as we made personal observation; and it was this that caused her call to Los Angeles, where, with one of Miss Garland's young pupils as assistant, she has a lovely Kindergarten, in a Paradise of nature, among orange groves and vineyards, and with a horizon of mountains jewelled with color during the whole year. We were surprised to hear that her training class was not overflowing, we had heard so much of the desire for competent kindergartners in California. Does "distance lend enchantment to the view"?

We learn, by letters from Indianapolis, that a great pressure is brought upon Miss Alice Chapin, who has had a Kindergarten there the last two years, to open a training school. This lady, highly gifted by nature for the work of education, has a corresponding reputation in the West, where she has taught for many years. Three

years ago, being convinced that Fröbel had initiated a vital reform, she came to Boston, studied and graduated at Miss Garland's Training School.

We had some opportunity of personal acquaintance then; and, on one occasion, heard her explain the system to a company of inquirers, with great felicity, illustrating by "the Gifts," and have corresponded with her since: and it is our judgment that she should do as she is urged, and has herself a desire to do, and open the desired training school; especially as the State Superintendent of Education believes that it will hasten the adoption of the Kindergarten as the preliminary step to public primary education in Indiana.

MOTHERS' CLASSES AND TRAINING OF NURSES.

We shall have to defer to another article, perhaps to another number of the Messenger, much that we have to say and propose with respect to training for mothers and nurses.

Mrs. Kraus has always had a mothers' class, and attributes much of her success to the co-operation it has insured of the mother and kindergartner. Mrs. Aldrich has one in Florence; and we shall take the first opportunity to publish her opening address to it, which we have persuaded her to let us have just as it was first written and spoken. The meetings are weekly, and of ever-increasing interest; and the mothers get the most instructive illustration of her suggestions by their attendance, two at a time, to assist her in her baby class of the Florence Kindergarten, which is the most sympathetic and perfect management of little children we have ever had the happiness to see.

In Washington, D. C., Mrs. Louisa Pollock has a school for training nurses expressly, which began in a course of lectures to mothers; one of which we had the pleasure of attending last spring in Washington, and at her request addressed the crowded audience, to urge upon the mothers to continue to patronize the lectures; in which we also recommended very earnestly that she should keep up the lectures, and open a regular training school for nurses; for her motherly experience and genius had evidently opened her eyes to Fröbel's wisdom, as it is displayed in his "Mother-play and Cossetting Songs," which is translated and ready for publication in English, and we hope will be published by Steiger before long.

The four preceding articles read like a series of advertisements. They are written without the knowledge of the persons spoken of, and in answer to most importunate inquiries that come to us, in nearly every post, for the names of the reliable kindergartners and

training schools; the standard of judgment, Fröbel's own works, being at present locked up in German. It is this unanswered cry which calls imperatively for a society, such as they have in London, for the promotion of Fröbel's system, with a board of examiners to register the names of the experts and adepts, and having a fund available for giving scholarships to the gifted and qualified who have no money. Many of the most valuable of our kindergartners have begun their work under the burden of debt, when they need all their spirits for their daily preparation. The daily duties, however delightful, require an unbroken strain of attention, to connect into a whole, and combine into unity the upspringing fancies of the children, and immediate rest and recreation is necessary for the kindergartner after the three hours' session; or health and elasticity of mind will be lost. Above all things she should have to do no *other* work for her living.

Preliminary to announcing the plan for such a society, of which we have the nucleus, we will give the reports of the London society, whose objects are the same, and which, in two years, has done more for the cause in Great Britain and Ireland than had been done for the previous twenty-five years. This comes of the quality of the names of the officers and first members of the society. Miss Mary Beedy says, in a recent article in the "Boston Daily Advertiser:" "The Princess Louise is the nominal head of the Woman's Education Union; but Mrs. Grey has, from the first, stood as the representative and working head of this organization, whose centre is London, but whose affiliated committees are found in all the larger towns of the kingdom. It is not too much to say of Mrs. Grey, that no man or woman connected with the educational work in England is more widely known, or has a larger share of public confidence." Mrs. Grey is not only the Hon. Organizing Secretary of the Woman's Educational Union, but the Vice-President of the London Fröbel Society also, of which her sister, Miss Shirreff, is President, who is also Secretary and one of the editors of the "Journal of the Education Union," and therefore is able to insert therein the reports of the Fröbel Society, which we give below. We are glad to learn that the editor of the "New England Journal of Education" has the whole speech of Mrs. Grey, of which we give but an extract, and proposes to print it in his Kindergarten Department; and we wish to express here our great gratification that he has printed the whole of the paper read by Mrs. Kraus-Boelte at the Baltimore Convention, to which we have alluded in a preceding article. It is an all-sufficient antidote to any thing on this vital point, that has ever appeared in its columns before, to which we have made objection.

Foreign Intelligence.

FRÖBEL SOCIETY OF LONDON FOR THE PROMOTION OF THE KINDERGARTEN.

FIRST REPORT.

The Fröbel Society for the Promotion of the Kindergarten System had its origin in some discussions held in the autumn of 1874, by a few leading Kindergarten teachers, who felt that the time had arrived for forming in London a centre of communication among all who are interested in this work. Various causes had combined to give a new impulse to Fröbel's educational methods, the effects of which were shown by demands for trained teachers from many quarters, and inquiries of a theoretical and practical kind as to the character of the system. In order, then, to meet the recently awakened interest, and also for the purpose of securing for teachers the advantage of mutual help and advice, the present Society was planned and constituted. A preliminary meeting was held at Miss Doreck's, 63 Kensington Gardens Square, on November 4th, at which its basis and some of the proposed rules were discussed; and a circular letter was sent to many persons occupied with educational objects, whose co-operation it seemed desirable to obtain. The answers to this letter expressed considerable sympathy with the aims set forth in it, so that a good number of members was at once enrolled. At a subsequent meeting, held on December 1st, which was considered to be the opening meeting of the Association, a committee was appointed, consisting of five members; viz., Miss Doreck (who was, at the same time, elected President of the Fröbel Society), Miss Heerwart, Madame Michaelis, Professor Payne, and Miss E. A. Manning (Treasurer and Secretary). The methods agreed upon for carrying out the aims of the Society were the following: 1. Lectures, discussions, and public meetings. 2. Publications, including translations and articles in periodicals. 3. Specimen illustrations of Kindergarten work. 4. A register of Kindergarten teachers. 5. Correspondence with similar associations. 6. The establishment of a model Kindergarten. 7. The formation of training classes. The annual subscription was fixed at from 5*s.* upwards; and it was resolved to hold monthly meetings for business, and for discussing some special subject, on the first Tuesday of every month.

The Fröbel Society has now existed for half a year, and the Committee present the following Report of its earliest proceedings: At

the monthly meetings, presided over by Miss Doreck, several valuable papers and addresses have been read and delivered, which have led to useful discussions. The first subject chosen was a *Comparison of Fröbel and Pestalozzi.* Professor Payne opened the debate; dwelling on the points of similarity and of difference between these two great educators, which points were discussed and enlarged upon by succeeding speakers. At the next meeting, *Kindergarten Literature* was the subject. Miss Heerwart gave a sketch of the various books, pamphlets, and magazines, in German, French, and English, that have appeared upon the Kindergarten system since the ideas of Fröbel were first carried into practice in the training of infants; Madame Michaelis also contributed notices of books; and many of the works referred to were produced on the occasion. Mr. Alexander J. Ellis and Mr. Coghlan, of the Home and Colonial Training College, raised the question of the desirability of preparing a good English Guide, either original or translated, — the majority of Kindergarten books being at present in German. At the third meeting, one of the Kindergarten occupations, *Paper-cutting*, was described and illustrated by Miss Heerwart. The fourth meeting had for its subject *The Connecting of the Kindergarten and the School.* Two papers were read: the first by Miss Doreck, in which she insisted on the importance of carrying on in the school course the principles of harmonious development which so specially characterize the Kindergarten methods, and showed how each study might be treated in accordance with those principles. The second paper was contributed by Madame de Portugall, of Mulhouse, and was accompanied by a valuable time-table, which proved, from the writer's own experience, how successfully the school subjects may be interwoven with Kindergarten occupations as the child advances in age. At the fifth meeting, the subject discussed was *Reading, and the Preparation for it in the Kindergarten.* It was shown that the child's senses become sharpened and its observant powers quickened in the Kindergarten, so that reading is very easily acquired when the right age for it comes. Various methods of teaching reading were discussed, and the debate was adjourned to the next meeting, when Mr. Meiklejohn took part in it, and Mrs. Merrington explained the system invented by herself.

After the discussion on Kindergarten literature, the Committee prepared a list of the publications likely to be most useful to teachers, which list appeared in the "Women's Education Union Journal." It was afterwards printed separately, and has, it is hoped, proved of value as an aid in selecting suitable books. A Translation Committee was also appointed, consisting of Mrs. E. Berry, Miss Mary Gurney, and Mr. and Mrs. W. Gurney, and the

actual Committee, for the purpose of preparing an English Guide for Kindergarten teachers.

The importance of training children's nurses, and instilling into them Fröbel's educational principles, having been discussed by the Society at one of its meetings, it was decided that it would be desirable to arrange some weekly classes, at a low fee, open to any who might care to attend them, but on subjects specially adapted to the requirements of nursemaids. It is hoped that these classes will be started next autumn, in the rooms of the College for Men and Women, 29 Queen Square.

During the last six months, the objects of the Fröbel Society have been promoted in various ways by the work of several of its members. At the request of the Committee of the Nottingham Kindergarten, Professor Payne gave (April 27) a lecture on Fröbel and the Kindergarten. It was numerously attended, nearly five hundred persons being present; and a lively interest was excited, which was subsequently maintained by a correspondence in the "Nottingham Review." Miss Heerwart held meetings in January at Derby (in connection with the Board Schools); and at Oxford, in the New Museum, when there was a crowded audience, and the Master of University College took the chair; April 1st, at Leeds, by invitation of the School Board; April 9th, at Miss Pipe's School, Clapham Park; and, May 25th, at the Weigh House Chapel, to a Young Ladies' Mutual Improvement Society. Also, last December, at Croydon, Miss Heerwart addressed a meeting convened by Mrs. E. Berry. On most of these occasions there was an exhibition of the occupations, and a model lesson as well as a general explanation of the system.

Another such meeting was held on February 6th, at the Stockwell Training College of the British and Foreign School Society, whose Secretary, Rev. Alfred Bourne, has taken a most active interest in the spread of the system; and, by Mr. Bourne's invitation, the members of the Fröbel Society were invited to Stockwell College, on the evening of April 21st, to celebrate the anniversary of Friedrich Fröbel's birthday. These public occasions have helped to extend a knowledge of what Kindergartens really are, and to render them appreciated by parents.

With regard to one important point — the training of Kindergarten teachers — for which, till lately, there had been few opportunities in England, it is satisfactory to be able to state that the Committee of Stockwell Training College have established, under Miss Heerwart's direction: 1. A training class, which at present numbers eleven young ladies. 2. A class of pupil teachers, also numbering eleven. 3. A weekly class of teachers and mistresses,

numbering six, and a model daily Kindergarten in which there are eighteen children, as well as an extra Kindergarten on Saturdays open to visitors. The need of training classes is shown by the fact that numerous applications have been received, and are constantly being received, for trained teachers. Unfortunately, few of the applications can yet be responded to; and it is most desirable that more students should present themselves for training, in order that this demand from so many quarters — a demand which is likely to increase — may be effectively supplied. The Manchester Kindergarten Association, which has existed for some two years, also provides opportunities of training for students, and has lately opened a middle-class Kindergarten under the direction of Miss Snell, so that theory and practice may be learned simultaneously by the students.

Another model Kindergarten has been established at Croydon, which is conducted by Madame Michaelis. Here, too, training is carried on. There are in it at present nineteen children, and it is thought that a second Kindergarten might succeed in another part of Croydon. Madame Michaelis has also given courses of lessons at Kensington, for the benefit of the *crêches* in that neighborhood, and has commenced a weekly Kindergarten, at Campden Hill.

Existing Kindergartens have been lately increasingly attended; and the Committee hear with satisfaction that School Boards, and the managers of elementary schools generally, are endeavoring to bring the Kindergarten element into their schools. Under the London School Board, Miss Bishop has given a course of lessons to the head and assistant mistresses, which were well attended. The Council of Education at Liverpool are making vigorous attempts to spread the system; while at Leeds, greatly through the exertions of Mrs. Buckton, one of the School Board schools has been arranged as a model Kindergarten, under a German teacher. The General Association of Church School managers and teachers have invited Professor Payne to attend their third annual congress, which is to be held on the 25th and 26th June, at Liverpool, and to read a paper leading to a general discussion of the Kindergarten, its principles, &c., and the advisability of introducing it as part of the educational system pursued in Church schools. In some of the Training Colleges, also, a fresh impetus is noticeable; so it may be hoped that after a while Fröbel's principles will be extensively adopted in the early stages of education for children of the lower classes.

The Committee desire to express their thanks to the editors of the "Women's Education Union Journal," for the cordial manner in which they agreed to insert reports of the proceedings of the Fröbel Society.

The number of members is now about eighty; and among them is the widow of Fröbel, who, on being informed of the existence of the Society, expressed her readiness to join it, and her earnest wishes for its success.

The Committee have at present thought it unadvisable to make any special appeal to the public on behalf of the Society, because of the limitations to the movement imposed by the want of trained teachers. On two or three occasions they have called attention to the subject of Kindergartens in the newspapers; but they feel that in this very early period of the life of the Society it is better to work on without much publicity, at the same time taking any available opportunity for making the merits of the system known. They consider that the chief aim of all interested in Kindergartens should for a long time be the training of teachers. This was from the first taken up by the Manchester Kindergarten Association; and the Committee are most anxious to join with that Association in arranging a suitable standard for examination, as well as to encourage all efforts in the direction of good training. They would, in conclusion, urge upon the members of the Fröbel Society, that one most effectual way by which they may promote its objects is to make known the opening that exists for Kindergarten teachers, so that more and more students may present themselves for preparation.

The time ought not to be far distant when a Kindergarten will be a frequent instead of a rare sight, and when the first years of the educational process will be usually ordered in accordance with Fröbel's harmonious principles.

The "Journal of the Women's Educational Union," for Dec. 15th, 1876, of which Miss Shirreff is one of the editors, contains the Second Report of the Fröbel Society, which is a separate organization from the National Union for Improving the Education of Women of all Classes, of which Princess Louise, Marchioness of Lorne, is President; but Mrs. William Grey is the Hon. Organizing Secretary, and Miss Shirreff the Hon. Secretary, — these noble sisters being, perhaps, the most important working members of *both* societies.

The following extracts from the Second Report of the Fröbel Society present important considerations to the American friends of Kindergarten: —

An examination of students of the Kindergarten system will be held in London, July, 1877, conducted by examiners appointed by the Committee of the Fröbel Society.

Those students who satisfy the examiners will receive first or second class certificates of their qualification to become Kindergarten teachers.

SUBJECTS OF EXAMINATION.

I. *Theory of Education.* — Its aims and methods. 1. Physical, including the training of the senses. 2. Intellectual, Cultivation of the reason, judgment, and imagination, &c. 3. Moral and Religious. — Application of educational principles to the various stages of childhood. History of Education.

II. *Theory of Fröbel's Kindergarten System.* — 1. Principles of his system. 2. Life of Fröbel. 3. The occupations of Fröbel in regard to their educational value, their order, and their connection.

III. *Practical Knowledge of the Occupations.* — Candidates will be required to produce the course of work that they have done in each of the occupations, and to execute work in two or more occupations in presence of the Examiner.

1. Twelve Ball Games. 2. Second Gift. 3, 4. Whole course of Third and Fourth Gifts. 5, 6. Fifth and Sixth Gifts. 7. Planes of Wood: Squares and Triangles. 8. Paper-folding, whole course. 9. Paper-cutting, whole course. 10. Paper-plaiting: Simple and mixed rules; Inventions; Combinations of color. 11. Paper-twisting. 12. Plaiting sticks. 13. Stick-laying: Objects; Sticks of one and of different lengths. 14. Pea-work: Simple and advanced geometrical forms and objects. 15. Metal rings and Thread-laying. 16. Drawing: Fröbel's Linear Drawing; Inventions; Freehand Drawing. 17. Pricking: Course based on Drawing; Inventions. 18. Sewing: Whole course and Inventions. 19. Painting: First course and Inventions. 20. Modelling.

See list of Fröbel's Systematic Course, by Fräulein Heerwart, published by Myers, 15 Berners Street, W.

IV. *Kindergarten Games.* — Their nature and classification. Execution of the Games. Simple gymnastic exercises.

V. *Music.* — Elements of harmony. Singing from sight and from memory. Accompaniment on the piano (optional).

VI. *Art of Relating Stories.* — Educational use of stories. Practice in the art.

VII. *Elements of Geometry.* — Definitions. Application of geometry to the Occupations, especially to building, paper-folding, and Fröbel's drawing.

VIII. *Science.* — 1. Elements of Physics. 2. Elements of Botany. 3. Elements of Zoölogy and Natural History of Animals. 4. Elements of Physiology and of Hygiene.

IX. *Practice in Teaching.* Candidates will be expected to have

had not less than six months' practice in class teaching of young children, and to give a lesson in the presence of the examiner.

The Fröbel Society was formed in December, 1874, for the purpose of promoting, by various means, the spread of Fröbel's Kindergarten system in England. The Committee issued their first report in June of last year, and they now present a second, at the commencement of the third year of the Society's action. The work that has been done in this interval of eighteen months may be conveniently classed under four heads: 1. Lectures and discussions. 2. Examination of students. 3. Classes. 4. Publications. And a few other points in regard to the Society will also be referred to: —

1. The Society has held monthly meetings, on the first Tuesday of every month (excepting in the school vacations), for the reading of papers and discussions. These meetings have been well attended, and the subjects have been of practical interest to Kindergarten and other teachers. The following is a list of the papers and addresses: Oct. 4, 1875, The Physical Education of Young Children in connection with the Kindergarten: Dr. Roth. Nov. 2, Kindergarten Games and Music: Madame Michaelis. December 7, at 37 Norfolk Street, Strand, The Work of the Fröbel Society: Miss Shirreff, on the occasion of her being chosen President. Feb. 1, 1876, The History of Kindergartens: Fräulein Heerwart; and, the same evening, Kindergartens visited in Germany and Italy: Miss Lord. March 7, The Law and Relation of Contrasts, as illustrated in the Kindergarten Occupations: Madame de Portugall. April 4, Vocal Gymnastics for Children: Alexander J. Ellis, Esq., F.R.S. May 2, The Kindergarten viewed as the Basis of a Reform in Education: W. H. Herford, Esq. (of the Manchester Kindergarten Association). June 13, A Sketch of the Life of Fröbel: Miss Shirreff. October 3, Order and Discipline in the Kindergarten and the School: Miss Bailey. November 7, A Defence of Fröbel's System: Madame de Portugall. A conversational debate has followed the reading of these papers, and the meetings have afforded convenient opportunities of intercourse for those who are interested in Kindergarten work. Some drawing-room meetings have also been held in the past year, by means of which interest has been excited as to the nature of Fröbel's methods.

2. From the first, the Committee have been anxious to present a standard to Kindergarten students who intend to become teachers of the system. While they were fully aware that many of the qualifications of a Kindergarten teacher are not such as can be tested by an examination, they yet felt that it might be of use to

indicate certain indispensable lines of study, and to test proficiency in these; and, especially at the present early stage of the introduction of the system into England, it seemed most important to bring into prominence the need of preparatory training, and to encourage an earnest devotion of time and study to the work to be engaged in. The Committee, therefore, arranged a syllabus of subjects in November, 1875; and an examination was announced to take place in July, 1876, if twelve candidates should present themselves beforehand. This number was exceeded, and the examination took place in the rooms of Stockwell College, July 18–22. The examiners were Madame de Portugall, Inspector of Infant Schools in the Canton of Geneva; Miss Chessar; and Dr. Frances E. Hoggan. Certificates of qualification to become Kindergarten teachers were awarded to the students that passed. . . .

Not less than six months' previous practice in class teaching of young children is insisted on for all candidates.

Since the last report of the Committee appeared, two great losses have been sustained among their own body, by the death of Miss Doreck, the first President of the Society, and of Professor Payne. Miss Doreck was one of the founders of the Fröbel Society; and was, as is well known, a warm supporter of this as of many other educational movements. Professor Payne had, from the beginning, shown hearty sympathy with the Society, and on many public occasions advocated Fröbel's ideas. The office of President being vacant through Miss Doreck's death, Miss Shirreff was elected, last December, in her place; and Mrs. William Grey has lately been appointed Vice-President. The number of members of the Society has been steadily increasing, and has reached nearly 150.

The Committee desire to call attention to the Kindergarten College and Practising School, 21 Stockwell Road (under the auspices of the British and Foreign School Society), conducted by Fräulein Heerwart; where a thorough course of training, including practice, can be obtained. At present there are sixteen students in the College; and the new term will commence January 15. Students can live at a neighboring boarding-house. Madame Michaelis prepares students in connection with her Kindergarten at Croydon; training is also carried on by Miss Sharwood and Miss Sim, at the Girls' College, Southampton, and by some private teachers, as well as under the direction of the Manchester Kindergarten Association.

It is a satisfaction to the Committee to be able to report that a general interest in Fröbel's System is spreading widely in England. For all classes of children, Kindergartens are in request. Elementary-school teachers are beginning to understand the value of this early training; and in several higher schools testimony is now

borne to the greater ease with which children engage in school-work, if they have spent two or three happy years in a Kindergarten. Were a greater number of trained teachers available, the many openings that already present themselves might be taken advantage of all over the country. In consideration of these facts, the Committee make an appeal to the public for more funds, in order to carry out the different objects which they desire to further. Last year, they did not feel justified in making such an appeal, as their work was still so new and undeveloped. Now, however, the demand is clearly shown for various kinds of special action in the promotion of Kindergartens. The establishment of a model Kindergarten is one of the objects that the Committee have in view. They desire to found scholarships for students, and to undertake the translating and publishing of more books on the system. The expenses connected with the Annual Examinations and the general working of the Society have also to be met. For these objects, specially or collectively, subscriptions will be gratefully received by the Treasurer, — 35 Blomfield Road, Maida Hill, W.

In conclusion, the Committee express their full conviction that Fröbel's system, when applied by wise and cultivated teachers, affords an invaluable basis for the development of little children; and they continue their endeavors, encouraged by finding that, the more fully that system is known, the more highly it is appreciated.

Mrs. William Grey, who took the chair in the absence of the President, Miss Shirreff, then delivered an address on the objects of the Society; commencing with a brief recapitulation of the history of the Society, which was founded by the joint efforts of the late Miss Doreck and Miss Heerwart. Mrs. Grey went on to say the first of its objects is to diffuse the knowledge of Fröbel's system. Of late, Kindergartens have been coming into fashion; but of nothing can it be more truly said that the same name covers widely different things, and there are Kindergartens and Kindergartens as widely different as a geometrical problem from a Chinese puzzle. In all will be found little children handling balls, plaiting paper, laying sticks, and joining in games and singing: but in the one all these different occupations will be found co-ordinated parts of a profoundly philosophical system; in another, they will be no better than a mechanical kind of play, having no distinct bearing on education at all. In the real Kindergarten, as Fröbel conceived it, each of these apparently trivial games and occupations has its special educational value. Each is addressed to the gradual and healthy development of some part of the child's nature; and through them the child is learning

not only how to use his own faculties as tools, but something of the conditions under which he must use them, — of his relation to the world around him, and to the human beings among whom he is to live. It is clear that, for such a system as this, teachers are required with sufficient culture and grasp of thought to master and apply the principles on which it is based; and the second object of the Fröbel Society is, therefore, to aid the training of teachers. To keep up the standard of efficiency, it has instituted examinations of Kindergarten teachers. The first of these was held last July, at which fourteen out of sixteen candidates passed and received certificates: seven first and seven second class. Six out of the seven who passed first class were trained by Miss Heerwart, at Stockwell College. The Society has also opened classes, under experienced teachers, to aid students of the Kindergarten system; and appeals to the public for funds to establish a model Kindergarten for children of the lower middle-class in London, too poor to pay a remunerative fee, which should also serve for the training of teachers. The classes can but supplement other instruction; but practice in the Kindergarten itself is absolutely indispensable for efficient training. Mrs. Grey went on to show that Fröbel set before himself other objects, which must therefore be included in those of the Society bearing his name; *i.e.*, to help mothers, both by teaching them, through the Kindergarten, that which Nature does not teach them, — the best methods of managing children at home, — and also to prepare young girls for their future vocation. In accordance with this view, the Fröbel Society desire their classes to be attended, not only by those who intend to become professional teachers, but by young women, whether married or unmarried, who might learn there what may be truly called a woman's natural profession, — the care and management of children. In other ways, Fröbel wished to help the heavily burdened mothers of families, by offering them in the Kindergarten a safe nursery for their little ones. Nor is this less wanted for the rich than for the poor; for the children of the rich are left, for the greater part of the twenty-four hours, under the care of one or more women of the uneducated classes, who form the society in which the child lives, and from which it imbibes its earliest associations. Mrs. Grey had in another place advocated the nursery as the only department of actual domestic service ladies could enter; and if ladies, not in name only but in spirit, would train themselves under Fröbel's system for the duties of nurses, the result would be a real benefit to society, and rescue the children of the rich from entering the school-room, or even the drawing-room, with as much to unlearn as to learn. In conclusion, Mrs. Grey made an urgent appeal to each and all present to exert themselves to

increase the at present very small means of the Society in influence and money, by bringing in new members, and helping to make its principles better understood, and the educational value of the true Kindergarten, the child-garden and child-culture, more generally accepted.

IF I WERE A SUNBEAM.

Song. — Altered for the Kindergarten.

If I were a sunbeam,
I know what I'd do;
I'd seek the white lilies
The wet meadows through.

I'd steal in among them,
Soft light I would shed,
Until every lily
Had lifted its head.

If I were a sunbeam,
I know where I'd go;
I'd visit the hovels
Made gloomy by woe.

Till sad hearts looked upward,
I'd shine and I'd shine;
Then they'd think of heaven,
Their sweet home and mine.

Are you not a sunbeam,
Whose life is so glad?
With radiance far brighter
Than sun ever had?

Since God has so blessed you,
Go! shed rays divine!
Let love be the sunbeam,
With which you will shine.

Domestic Intelligence.

AMERICAN FRÖBEL SOCIETY.

One reason for publishing this introductory number of the new series of the Kindergarten Messenger before obtaining the thousand subscribers mentioned in my postal card as an indispensable condition, is to interest the public in an American association of a kindred character and objects to the London Fröbel Society, of which we give the first two reports.

The American Fröbel Society originates, as the German *Allgemeinen Ezziehungsverein*, the *English Manchester Association*, and the *London Fröbel Society* have done, in convictions of duty, on the part of those who know what Fröbel's system is, to protect it from misrepresentation of the principle, and consequent deterioration of the method.

And this is to be done here, as it is done in Europe, by the Society's setting up a standard of qualification, appointing competent examiners, and keeping a register of accredited kindergartners, under the authority of names of a certain quality and *prestige* gathered into a society. The recent engrafting of Fröbel's Kindergarten on the public-school system of St. Louis is creating a demand — rapidly increasing in the whole country — for kindergartners; which, if it is not met with by a supply of those thoroughly educated in the system, will call out mere mechanical imitators, who will defeat the whole purpose of Fröbel for decades.

We know, by the so-called *American Kindergarten Training School* set up on the Centennial grounds, over against Miss Burritt's faithful exhibition of a real Fröbel-Kindergarten in operation, that the nominal authority of Fröbel may be claimed for a very different thing, which ignores the whole plan of leading the activity of children to accomplish their innocent desires, according to the law of polarity, or connection of opposites; which alone can develop the human mind in correspondence with the manifestations of the Divine mind, in the several departments of material nature.

At the first mention of the exigency of the situation, Mrs. George R. Russell, of Boston, volunteered to pay down $100 to begin a fund. Mrs. Louis Agassiz, and the two daughters of Mr. Agassiz, Mrs. Higginson and Mrs. Shaw, Mrs. Professor Gray, of Cambridge, Mrs. Augustus Hemmenway, of Boston, Mrs. M. R. Fox, of Philadelphia, and the venerable Daniel Austin, of Kittery, Maine, followed her example, with donations. But it was determined that all who would give as much as $25 should be accounted Life Members, and, with certain Honorary Members, — among whom are to be

named the principal trainers of kindergartners, — and some other distinguished persons, should be notified to meet, at some convenient place, on the next 21st of April (Fröbel's birthday), and make a formal organization; the donors voting for the Treasurer, and all voting for an Executive Committee.

The subscribers to the Kindergarten Messenger, which is to be the organ of the Society, by virtue of the dollar they give for it, will be considered Yearly Members, but have no vote, — this privilege being reserved to the Honorary and Life Members.

Between now and April 21, all friends are urged to use their influence to procure Life Members to the Society, and to fill up the subscription list of the Kindergarten Messenger, whose editor will provisionally receive the promissory notes and names, until April 21.

The reports of the National Commissioner of Education show, that, in addition to all the public appropriations in the United States for education, and of all the money paid for education outside of the public funds, from ten to twelve *millions* are given away every year by donation and bequest of individuals for this interest, and often put into the hands of trustees, to be used at their discretion. No instance is given of its being used to promote the earliest education, — to water the root, on whose health and perfect growth the whole mighty tree depends, for the "leaves that are for the healing of the nation." Our Society hopes that our fund will catch some of this munificence.

The first use to be made of the fund is, to enable the Society to influence leading publishers — by guaranteeing them against loss — to venture the publication of the four volumes that constitute the Standard Library of kindergartners; viz., translations of "The Personal Recollections of Fröbel," by Mad. Marenholtz-Bülow;" Fröbel's "Mother Play and Cosset Songs;" Fröbel's "Education of Mankind;" and Fröbel's "Pedagogicks" (posthumous). Already Mad. M. Bülow's "Education by Work, on Fröbel's Principles," has been published by the private liberality of R. Bingham, Esq., Camden, N. J., Patron of the Philotechnick and Pantographic Institute (whose pupils were the printers and binders of it). This last book is of great importance for educating the public to an appreciation of the wide bearings of Fröbel's Kindergarten: giving an account of the work-schools, school-gartens, and youth-gartens growing out of it; and being a treatise on the place of recreation, not only in education, but in the healthy life of adults; handling the subject more profoundly than has been attempted before by any writer since Plato.

The ultimate aim of the fund is to provide free scholarships for training qualified candidates needing aid.

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PROF. QUICK, author of *Educational Reformers*, in an article in the English Monthly Journal of Education for July, 1875, writes:

Those who know the wealth of German pædeutical literature often lament the poverty of our own. But many a man has hunted for his spectacles while they were on his forehead; and many a reader in this country has groped about in the twilight of a foreign language for what he might have seen in the broad daylight of his own. . . Indeed, the history of education and treatises upon everything connected with education may be read without having recourse to any foreign literature whatever. This will no doubt seem very startling; but we can assure our readers that we are not speaking without book, or indeed without the very books we are talking of. . . We have before us the chief educational works that have been published in the United States, and we find that we already have a large educational literature in our own language. A great deal of this literature owes its origin to the energy and educational zeal of one man, the Hon. Henry Barnard, who was the first "Commissioner of Education" in the United States. Many years ago he formed "a plan of a series of publications to be issued monthly or quarterly and devoted exclusively to the History, Discussion, and Statistics of Systems, Institutions and Methods of Education in different countries." This plan he has carried out on a grand scale, and we now have his "American Journal of Education" in 24 volumes of seven or eight hundred pages each. An index to the whole work will be published shortly, and the title might then very fitly be changed to *Barnard's Cyclopædia of Education*.

This great work, however, can never be generally accessible to the majority of students. The price alone (£20) must exclude it from private libraries. But it may be consulted at public libraries, at the British Museum *e. g.*, and at South Kensington, and it is a mine which may be very profitably worked by the editors of Educational Journals in this country.

But it is now no longer necessary to purchase the whole of the "American Journal" in order to get particular papers in it. Dr. Barnard has lately issued a great number of these papers as separate publications. To show what stores of literature already exist in English we publish the list (600 titles) at the end of this number.

PROF. HODGSON, Edinburgh University, one of the most practical and vigorous educators of the age, in an Address before The Educational Institute of Scotland in September, 1875, spoke of the want of a History of Education in the English Language, but in a prefatory note to the pamphlet edition of the Address adds:

Since this Address was printed, my friend Mr. Quick has called my attention to Dr. Barnard's *American Journal of Education*, which really contains, though not in continuous form, a History and, it may be said, an Encyclopædia of Education. Papers extracted from it, to the number of six or seven hundred, may now be purchased separately. A list of these is published at the end of the *Monthly Journal of Education* for July last. [Dr. Barnard, it is understood, will in 1876–7 issue a continuous and comprehensive History of Education, more complete so far as British and American Systems and Institutions are concerned than Raumer, Fritz, Schmid, or Palmer.]

December, 1875.

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1877.

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A KINDERGARTNERS' FESTIVAL,

In Honor of the Birthday of Freidrich Fröbel,

will be celebrated Saturday, April 21, at Dr. Bartol's (the West) Church, Cambridge Street, corner of Lynde, Boston. Depot and West-end cars pass or go near it. Exercises begin at 11½ o'clock.

Order of Exercises.

1. Chant, by chorus of kindergartners: "Whosoever receiveth a little child in my name, receiveth me." "Except ye be converted, and become as a little child, ye shall in no wise enter the kingdom of heaven." "Woe unto him who offendeth one of these little ones; for their angels behold the face of our Father in heaven." "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

2. Sketch of the life and life-work of Freidrich Fröbel.

3. Report of the objects and officers of the American Fröbel Society now in process of organization. (The organizing members of the American Fröbel Society are the Rev. Daniel Austin, Kittery, Maine; Mrs. Louis Agassiz, Mrs. Professor Gray, and Miss E. P. Peabody, Cambridge; Mrs. George R. Russell, Mrs. Augustus Hemmenway, and Mrs. Ida Agassiz Higginson, Boston; Mrs. Pauline Agassiz Shaw, Brookline; Mrs. Mary Fisher Fox, Philadelphia; Mr. William Thaw, President of the Pennsylvania R. R. Company, Pittsburgh. They organized at the house of Mrs. G. R. Russell, April 6th, making donations from twenty-five to one hundred dollars; twenty-five dollars being the *minimum* for *Life* members, who alone, with the officers they choose, will be *voting* members of the Society. Mrs. George B. Loring, of Salem, was added April 7th; and the editor of the Kindergarten Messenger will receive the promissory notes of any others who may sympathize in the Society's object, of securing the system against deterioration by its Register of properly educated kindergartners.)

4. Voluntary addresses from the audience. Rev. Dr. Bartol and other gentlemen have promised to speak.

5. Amen from Haydn's Sixteenth Mass.

FRÖBEL'S BIRTHDAY.

In the "Reminiscences of Fröbel," which are soon to be issued by one of the leading publishers of Boston, in a volume, an account is given of the last birthday he celebrated on earth (April 21, 1852).

The prohibition of Kindergarten in the state education of Prussia by the reactionary government which had succeeded the uprising of 1848, because it suspected this new education to be the germ of democracy, had recently taken place, and given quite a shock to Fröbel, who knew himself to be utterly guiltless of any political designs whatever; for he was wholly sceptical of the power of political forms of any kind to produce either liberty or order, — which, by the way, he considered to be one and the same thing; he thought they could only come to flower and fruit after a vital social action and life should have produced a new growth of men. He said to the Baroness Marenholtz-Bülow, in their first chance interview of 1849, when they were speaking "of the disappointment of the noble hopes that had sprung up during the movements of 1848, the mistakes and faults of both parties, and the general failure, neither party being able to bring about the desired amelioration:" "We cannot tear the present from the past or from the future. The renewing of life which the future demands must begin in the present. In the children lies the seed-corn of the future." He was a conservative, not a destructive, reformer. "That which follows is always conditioned by what goes before," he said: "the new creation must ever come first out of the old; therefore the historical tradition must ever be respected. Nothing comes without struggle. Great storms create nothing: they only clear the air. New seeds must be planted in the ground to germinate and grow, if we would have the tree of humanity blossom. We must, however, take care not to cut away the roots, as the destructive element of to-day is liable to do!"

At this time, Fröbel had come to feel that his part in the great work of the education of man was only that of preparing the ground and seeding it, and had reconciled himself to dying with his great idea yet unembodied; sure, however, that in due time it would be. But the energetic friendship of the baroness, who brought him into personal relation with the ducal families of Meiningen and Weimar (the most liberal-minded and cultivated princes in Europe), and (what was more important) introduced him to the princes of thought, Diesterweg, Kühne, Hiecke, Varnhagen von Ense, the Minister of Instruction in Prussia, &c., — who, all beginning in scepticism, be-

came, by conversation with him, converts, and warm advocates of his idea as a profounder one than had before been reached, — had, in the course of three or four years, kindled in him the hope of seeing the institution of his system in the public system at once; which, he believed, would complete the social liberation of Germany, and, by the peace of divine law, bring about "unity of life" therein.

His charming life in Marienthal, his second marriage, the success of his "Festival of Childhood," a general convention of teachers that was planned to which he was respectfully invited, were all good omens.

For a little time, he could not acquiesce in the disappointment, and endeavored to have the rescript taken back, by showing there was no ground for its pretext; and he even wrote a letter to the king. But when he found all was in vain, he exclaimed, "If they will not recognize and support my cause in my own fatherland, I will go to America, where a new life is unfolding itself in freedom, and a new education of man corresponding with it will find a footing!"

But he was seventy years old, and this thought could hardly take action in his person. He soon fell back, with pious resignation, on his faith in his system as an ark of divine truth, and that no upholding by Uzzah hands was necessary. It was soon seen how futile the rescript was. It could not prevent private Kindergartens springing up in Berlin itself, which would more freely and fully exemplify his system than state schools could do; and attention was drawn to the subject by this very government act, which insured a favorable consideration of it by the most liberal and thoughtful minds. At the convention of teachers, the government decree did not prevent the whole body from receiving Fröbel, by rising from their seats when he entered; and all his friends, old and new, rallied round him to celebrate his birthday immediately afterwards, of whose beautiful and heartfelt rites a lovely account is given in the "Reminiscences." All clouds thereafter passed away from the firmament of his mind; his sun went down, also, on midsummer day in the sweet glory of a beautiful sunset, in which they turned out their purple and golden linings to his eyes; and every thing he said evinced his faith that all was well, — that he had finished the work that was given him to do, and was about to ascend to our Father in heaven, from which height he should see the end from the beginning.

Twenty-five years later, April 21, 1877, there will assemble, in perhaps the most cultivated city in America, some of the most enlightened citizens of the United States, to complete the organization of an American Fröbel Society, whose objects were so fully stated in

our last Messenger; and we trust that after the memorial services shall have given the audience, that we hope will assemble, some idea of the infinite importance of the work that the Society has undertaken to do, we shall add to the number of Life-members, and bring the subscription list of the Messenger up to a thousand subscribers.

The Life-members subscribe what they please, so that it be not less than $25.00, and will choose their own Treasurer and other necessary officers; and with these officers, as voters also, will appoint the examiners, who shall give certificates of competency, entitling the receivers to a place in the Register of Trained Kindergartners, which will be published in the MESSENGER.

WHAT BOOKS SHALL WE READ?

No. I.

As soon as people become interested in the idea of the Kindergarten, or get a glimpse of its character, the first demand is for *books*.

This is legitimate: and the demand must be supplied, although it is certainly true that books cannot teach what a Kindergarten is, as observation of a genuine Kindergarten in operation does; nor still less can books make a kindergartner, as my own and a multitude of other experiments have proved again and again.

But there are some books that can educate the public into a fair conception of what ought to be expected and required from a kindergartner worthy of the *name*.

Steiger's Kindergarten Tracts. — Fifteen of these tracts can be obtained gratis from Mr. Steiger, for the asking and an enclosure of a three-cents postage-stamp; and, although individually so short (two, three, and seven pages long), they really touch the octaves of the whole matter, and are the very best means of introducing the subject to those ignorant of it; or, at least, the next best means to the careful observation, for a day or week, of a Kindergarten in operation. One of the shortest of these tracts is the recommendation of the Kindergarten on account of its good relations to bodily health; and contains the favorable testimonies of Dr. A. G. Bell, and of the Medical Society of Rhode Island. This is No. 10; and fifty of them can be bought for five cents!

No. 5 is an extract from the Lecture to the College of Preceptors in London, by J. R. Payne, Esq., an eminent critic and educator,

and Professor of the Science of Education; in which extract he imagines Fröbel observing children at play, and deducing the principles of human growth therefrom, and the use that can be made of play for education. This answers, once and for ever, the question of whether child's-play is the best means of securing a harmonious development of the instinctive nature, and precludes numerous cavillings upon the truth and issues of the method. Fifty of these can be had for twenty cents: and we always advise young kindergartners, when they go into a town to set up a Kindergarten, to procure fifty of them, and fifty of Nos. 9, 10, and 14; and send them to all the principal inhabitants of the town, especially if they are parents.

No. 9 is a lecture of Miss Blow's to the Normal School of St. Louis: and is a succinct consideration, first, of the orderly use of Fröbel's six "Gifts" for developing the mind into habits of accurate analysis; and, second, of the use of the "Occupations" to give the Law of synthesis, which is one and the same in all the varieties of work, whether to the end of use or beauty. The reader sees that the kindergartner, who is to guide the child genially in his playing with the gifts and in his manipulation of the materials, must understand the abstract laws of analysis and synthesis; but the children learn these as processes only by industrial experiences. To them, therefore, it is play; but play that lays the foundation for the intellectual exercises that constitute the human understanding, as the teacher needs to see. It is all so simply stated that the common sense sees the principle.

It saves the kindergartner a great deal of talking, to be able to put into the hands of an inquiring parent this pamphlet, when he asks what use is it to *the mind* to play with these gifts year in and year out, and make these pretty things? How is it preparing him for scientific observation, and for doing the work of the world?

No. 14 is an address of Karl Fröbel to the English Manchester Society, at the inauguration of the training school for kindergartners. It shows that the Kindergarten is not intended to give scientific knowledge; but rather to develop the power of receiving knowledge, and using it in the most profitable manner after it is attained. He says the proof of the good Kindergarten is to be found in the primary school that follows it. It very satisfactorily answers the question constantly put, Will not the Kindergarten make the school discipline more disagreeable and harder? It shows that, on the other hand, it needs must make it more intelligible to the child, and therefore more agreeable and profitable; that is, if

the school has any order, and any thing to teach. Children in the Kindergarten learn to love order for its fruits of beauty and use; and to love to learn for the sake of knowing, and not for the sake of self-display or any extrinsic end.

No. 12 is a pretty story suggesting the relation of the fanciful play with the materials, to the development of artistic genius, to whose instincts it gives practical culture. Fifty of these can be had for ten cents. The note to No. 12, and the whole of No. 15, which is entitled Fröbel's "Kindergarten Education, especially necessary in orphan asylums, &c., where there are no natural mothers," show that Kindergarten culture is a most feasible and effectual way of exercising charity to destitute children, and of employing the benevolent energies of those who have leisure and a sense of duty.

No. 13 is quite a manual for young mothers and nurses; showing them how they can amuse little babies in such a way as not to rasp their nerves, or stimulate their perceptive faculties too much, while the child is not left to sink into apathy, or confused and bewildered by too many objects, but is led along by soft transitions and repetition of impressions. Perhaps not quite enough is said in this tract about the desirableness of stopping at each step, and reiterating the present exercise and the past ones, till they are so defined that memory is spontaneous. We prevent the development of memory in children by accumulating disconnected impressions, none of which have been repeated often enough to stimulate that effort to retain impressions which we call *attention*, and which changes passive impressions into active perceptions, making a step towards their being remembered. No child should be called upon to remember; for memory is not an act of the will, any more than taking impressions is. It results involuntarily from the definiteness and vividness of perceptions.

The memory of perceptions is the basis of both the understanding and of the fancy. Fancy is a wild play of will force among remembered perceptions, making combinations that are not found in nature. Understanding is a voluntary comparison of things with each other, and connection of them in the order of nature; also, the connecting of inward states with outward things by the intermedium of language. Light *shows* things in their relations; reason *sees* things in their relations.

This tract, which is called "Advice to Mothers," brings within a few pages suggestions for exercises that are to extend over *years*, — at least two years, —during which the impressions of the forms and motions on the eye are associated with impressions on the

ear of the words that express these forms and motions; and the child is developed into individual consciousness by the mother's or nurse's playful talk with it. I should always advise a kindergartner to keep this tract on hand, to give to the mothers who have infants. Fifty of them can be had for twenty cents.

The other tracts are mostly descriptions of visits to Kindergartens, whose value is that each visit described was a real one. There are also one or two descriptions of Kindergartens in general, noting those characteristics which belong to all of them.

I have dwelt on these tracts so much at length, because they are adapted to the needs of all kinds of readers, especially to those in need of *time to read*, and because they are so cheap. The whole set costs only a postage-stamp! and a dollar will buy fifty of each of the most important; namely, the 5th, 9th, 12th, 13th, 14th, and 15th.

"*Hailman's Kindergarten Culture.*" — This book only costs seventy-five cents. Its first chapter is an admirable essay, showing that the leading idea of the education of a human being should be the perfect development of his nature; and a secondary idea, though not one to be lost sight of, his use as a member of society, or as an instrumentality for *getting his own living*. This is admirable reading for a kindergartner and parent. The second chapter describes how the mother should use the gifts in the nursery for the child's development. The third chapter is on the movement-plays; which are spoken of as the work of the Kindergarten, because to play them requires numbers. In 1827, Fröbel proposed that the gifts should be used at home in the nursery, and by the mother only. But, during the next thirteen years, he learned that it was impossible for the mother, with her complex cares, to use the gifts at home in a sufficiently orderly manner to give a regular development; and, therefore, in 1840, when he invented the Kindergarten to take the children out of the nursery for several hours of every day, he relegated the playing with all the gifts, except the first one, to the Kindergarten, together with the movement-plays. But there are instances in which it is impossible for children to go to a Kindergarten; and the mothers of *such* will have great comfort in Mr. Hailman's beautiful little book. Mothers so situated will also get aid from Hoffman's "*Kindergarten Toys*," a book sold by Steiger for twenty cents.

"*Education by Work on Fröbel's Principle.*" — This book, published in Germany in 1860, was the most effective means of

spreading Fröbel's Kindergarten in the other countries of Europe, by unfolding the relations and scope of its law of play, in society past, present, and future.

The preface shows the relations of the labor question with the educational question. Ch. I. Relations of Kindergarten play to serious work. Ch. II. suggests practical arrangements for introducing Kindergartens. (This does not in all respects apply to America, where conditions are more favorable for universalizing this institution.) Ch. III. The Education of the Kindergartner, and the Wisdom of Mothers. Ch. IV. treats of an intermediate class connecting the Kindergarten proper and the primary school. In this class children are taught to read, and the play of "Occupations" takes on a decidedly artistic character. Ch. V. The Kindergarten method, carried into the industrial schools, makes the work educate, because it is done not mechanically. Ch. VI. gives the true place of recreation, by means of school and youth gardens. These two chapters (v. and vi.) are full of original views, which should claim the consideration of all the leaders of education, and all directors of society; especially in this country, which is in all the fluidity of youth, and may so shape its social institutions as to form a higher type of manhood in the masses, and lay a foundation in social for political equality. Ch. VII. considers and disposes of the several and contradictory objections made to Fröbel's Kindergarten, which always spring from ignorance of it, or from having seen a spurious or unskilful teaching. These seven chapters have been translated and printed, at the cost of a private gentleman, by the pupils of a private school in Camden, New Jersey, who set up the type, printed, and bound it themselves; and it can always be obtained, post paid, by enclosing a dollar to Mr. Rudolphus Bingham, Cooper's wharf, Camden, N. J.

This gentleman, without any knowledge of Fröbel, worked out in his own mind the conception of an education addressing the senses of children; objective in its means as far as possible, and engaging the self-activity of the young by an exercise of the mechanical powers, which is spontaneous in children. He saw that, if not employed to useful ends, these powers become sources of disorder; and disorderly action has a disastrous intellectual as well as moral effect; while action to a useful, productive end is always (especially if it is willing action) a positive discipline and culture of the intellect. Fortunately, Mr. Bingham found a gentleman, an Englishman, who had been a pupil at the University of Jena, and who had sympathized with the movement in Germany towards industrial education, — which was one effect of this very book, among other causes, — and who had obtained a glimpse of its

principle from hearing its title. This gentleman was happy to open a private school in Camden, with a morning and afternoon session: the morning one to be devoted to book knowledge, but in which the objective principle was used, not only to teach the sciences, but also to initiate the teaching of Latin, Greek, French, German, &c.; and the afternoon session was devoted to mechanical arts, — printing, binding, plaster casting, drafting, &c., — for which Mr. Bingham largely afforded the apparatus and material.

This school has proved a success. The book knowledge obtained is more rather than less than in schools which devote the whole time to it, and the work is done with the greatest ardor. It uses up that tendency to motion and play which, when left wild, issues in disorder and destructiveness. The variety of work to be done gives that opportunity for change which prevents tediousness and disgust; and the freedom to choose their work does not preclude, but rather insures, the most fervent industry, and sufficient perseverance to bring results which cherish self-respect and preclude frivolity. The ages of the children range between ten and eighteen.

At the Centennial Exhibition, some maps, and some charts illustrating scientific classifications were exhibited among other of their productions; and the scientific charts attracted the attention of the French Commissioners, who ordered a complete set of them to be made for France. When I visited the school last summer, I found the children (boys and girls) very earnestly engaged in executing this commission; more excited by the compliment to their work than by the money which would be paid for it, though that was to be divided among them. I found Mr. Bingham had their productions sold to pay the cost of the materials; and, when any money was left, the little workers were paid wages.

Mr. Bingham told me that objection had been made to that feature, and it had been said that it would cultivate mercenary character before it was time.

But he said he did not find that it had that practical effect. The children were very generous with the money they earned, enlarging the scope of the work by getting better material for it. Many of the boys, whose parents could not afford to pay, paid for their own tuition and books. To one boy of sixteen years of age had been credited in one year nearly a thousand dollars; and he was one of the best scholars in languages and science. If the children devoted a less number of hours to book study than in other classical schools, they more than gained the difference by their more complete attention while they were studying, and the more methodical way they studied, from their having gained methodical habits

in their working hours. It was evidently the method of nature to have objective and physical action lead mental action during the child era; and then mental action would lead physical action in the maturer age.

Mr. Travelli, the enthusiastic advocate of the Fröbel education, visited this school last summer, and was surprised to see how much of Fröbel's plan had been anticipated by the general benevolence and fine common-sense of Mr. Bingham; and told him that he needed nothing but a Kindergarten underpinning to his school, and its "principle of all activity" apprehended and applied from infancy, to make his institution perfect. He spoke to him of this book, which he knew to be lying in manuscript in sore need of a publisher. Mr. Bingham recognized *the title* as of the book Mr. Moore had spoken of, and said he should like to see it. When I sent it to him, he replied that he would let his boys print and bind it; furnishing the material in the faith that I and other friends of the cause would advertise it by reviews, newspaper notices, &c., so that he might sell enough to pay its cost. He has given away half the edition. It can always be obtained, post paid, by addressing him and enclosing a dollar. A. Williams & Co., of Boston, and booksellers in the principal cities of the States, frequently have it on sale.

It is the only work that discusses at large the true principle of recreation; the place of it in all healthy life of young and old; and the indispensableness of it, followed out in Fröbel's way, to the harmonious development and perfect education of the human being.

Practical Manuals. Praxis. — The *desideratum* for a long time has been a sufficient guide to the practice of the Kindergarten; for Ronge's "Guide" and Wiebe's "Paradise of Childhood," have both been found disappointing. Hence we rejoice to see that Mr. Steiger has published the first section of an "Illustrated Hand-book designed for the Self-instruction of Kindergartners, Mothers, and Nurses," by Maria Kraus-Boelte and John Kraus.

Better than any words of ours is the Preface, which we copy entire: —

"This 'Kindergarten Guide' is the result of twenty years' experience in the Kindergarten in Germany, England, and America.

"When the first chapters of this book were written, the authors had in view the preparation of a small hand-book, solely for the use of the mothers who visited their 'Mothers' Class,' and who repeatedly requested the publication of the lessons and lectures there given.

"This plan was, however, entirely changed, and the enlargement of the work rendered necessary, by the desire for information which

was very generally expressed, alike by persons visiting the Kindergarten and by interested inquirers.

"The pupils of the Training Class conducted by the authors desired a manual which should aid them in their work, following out the course of teaching and training with which they had become familiar; letters were received from all parts of the land, but especially from mothers who were far away from any Kindergarten, asking for advice and instruction, and needing information minute enough to supply the place of personal observation; many of the nurses who, by attendance with the children at the Kindergarten, had obtained such partial information as circumstances permitted, manifested both interest in and appreciation of the work, and became desirous of wider knowledge as to the proper treatment of children, and the means of making the nursery more and more attractive; teachers and principals (male and female), Sisters of Charity and other orders, inquired, both personally and by letter, to what extent Fröbel's occupations might be introduced into the schools, asylums, and institutions under their charge; and, finally, many persons, superficially or imperfectly trained as teachers in so-called Kindergartens, becoming dissatisfied with their preparation, honestly confessed this fact, and asked for the means of obtaining, by the aid of some book on the subject, a bètter understanding of Kindergarten instruction, based upon the teachings and methods of Fröbel himself.

"These numerous and urgent requests for increased information, therefore, induced the authors to enlarge the plan of their projected work; and now this book is offered to all interested in the Kindergarten, as one which endeavors to meet, in some measure at least, these repeated demands. It is to be hoped that the book, as a result of much earnest labor bestowed upon it, will convey, to those who attempt to follow its directions, most of the help and assistance needed.

"Of one thing the readers of this 'Guide' may be assured; viz., that from it they may obtain the genuine praxis of Fröbel, developed, it is thought, in the light of his ideas. The attempt has been made to render it all that such a guide should be, as an aid to mothers, kindergartners, and nurses, and to all who have the happiness and careful training of the children at heart. Especial attention is invited to the final chapter, on the spirit and manner of story-telling and of talking and playing with the little ones. The information it conveys, and the suggestions it offers, may be alike interesting and instructive to all who are intrusted with the daily care of children.

"Inasmuch as the result of right training becomes every day

apparent in the development and progress of the children under their charge, all thoughtful persons who are earnestly engaged in Kindergarten education will be repeatedly surprised at the new channels of pleasing instruction which are opened before them, and at the rapid advance of the children themselves in intellect and knowledge, as well as at their harmonious physical development.

"It must be borne in mind that it was the intention of Fröbel, that his system of educational development should be continued beyond the Kindergarten age of the children. His labors, therefore, were not confined to the Kindergarten alone, which was but one of the several features of his new and peculiar system.

"The benefit of Fröbel's educational idea will completely be appreciated, only when it shall have been applied to every stage of educational progress, — when, in fact, the Kindergarten is considered but the preparation for a higher education based upon the same fundamental principle; a system which will permit each pupil to manifest his own individuality freely and without restraint, and allow the fullest scope to his talents, tastes, and tendencies.

"The course which is to be pursued after that of the Kindergarten has been concluded, is indicated, or at least hinted at, in the different gifts and occupations, in each of which the mere playful work is to be gradually superseded by actual, practical work.

"The careful student will find that Fröbel's method furnishes the starting-point for each science and for each profession.

"In conclusion, the authors will not fail to say expressly, that even the most earnest study of this book, or of any other book, will never enable a person to undertake successfully the management of a Kindergarten, — any attempt to do this must prove unsatisfactory. Nothing short of a thorough understanding of the system and its philosophy, nothing less than the attainment of a certain manual dexterity, and a practical knowledge of many other apparently unimportant matters — all of which can only be acquired by going through a full course of instruction in a training-class — are, in addition to natural aptitude, necessary for a person who desires to become a successful kindergartner."

THE AUTHORS.

NEW YORK, February 22d, 1877.

WHY A PERSONAL TRAINING, AND NOT BOOKS MERELY, IS NECESSARY FOR KINDERGARTEN ART.

BECAUSE the Kindergarten is understood, by those who have looked most deeply into it, to be an *ideal* miniature world for children to expand in, morally even more than intellectually; and

this is an idea which does not come naturally to the minds of this generation, except in rare cases, but needs careful inculcation.

Education has been so long regarded as only instruction, that even the advanced educator (advanced in years and experience) seldom looks upon it practically in any other light, and makes it his great object to insure the greatest amount of acquirement, instead of the greatest amount of original thinking, in his pupils. And this he does in spite of the fact, which he must have gained from observation and from his own experience, that much that is taught is soon forgotten, because not correlated justly with the general life of the student.

The pupils of the Kindergarten training school are made to feel, above all other things, that they are influencing the very souls of their little ones by the manner in which they teach even the purely intellectual processes of arithmetic and geometry, which are the basis of much of the instruction given in a Kindergarten by means of the occupations.

Precision of perception and *thinking*, that is, comparison of proportions and fitness, are the activities of mind evoked from the children by their occupations of building and stick-laying, paper-folding, &c.; and the very words used have a moral element in them, — straight, right, perpendicular, horizontal. Accuracy of statement, obedience to direction, — in their weaving and sewing, as well as in the building, — give them the sentiment, as well as the intellectual idea, that every thing has its conditions.

If a child says, "Oh! I think it will do," there is a fine opportunity to teach it to see that nothing will "do" but the right thing and the right course. This is vastly more important than the perfection of the article to be made. The bit of paper or cardboard is of trifling importance: the manner of using it is of the highest importance.

"If you leave it so, it is not pretty, — it is not worth any thing, because it is wrong and ugly," is all, perhaps, that can be said to the tot of three years old; though this should never be said lightly, for fear of discouraging effort. To the child of four, a more advanced view can be given.

"If you leave it so, then you have not learned any thing, and can't do any better the next time. We must not leave it till it is all right. And, if I do it for you, then it will not be your work: it will be my work; and you cannot take it home, if it is my work. Mamma wants to see her little boy's work, not my work. When you can do it right, all yourself, then you can take it home. No matter for the mistakes. Mistakes always teach us something; and you can try again." The desire to take things home is so

strong, that it requires all the sturdiness, all the *religious principle*, of the teacher to resist it. Indeed, she needs the careful training to cultivate her own principles. Principle is not as it should be, and would be in a person educated carefully on Kindergarten principles, — an active, every-day guide to most people. Expediency is the evil spirit that overrides it in woman's daily domestic walk, as well as on man's exchange. It is charitable to excuse others for moral delinquencies, for we must take into consideration the evil influences to which character is exposed in a world in which we see so much evil; but we must not be charitable to ourselves, — we must exact every thing of ourselves that the most severe ethical thinking can evoke from our consciences. Then only shall we be fit to guide and train the consciences of children. Children are exposed to terrible evils in this direction. Kind-hearted servants (taking them at their best) are a snare to children's consciences, in those higher circles of life where so much care of them is given up to hirelings. In the child's hearing, they soften the testimony to "naughty behavior," as the experiments of children are unjustly called; which reacts upon the child corruptingly, and teaches it to excuse and deny its own acts. Servants often misrepresent, explicitly to shield themselves, and enlist the secrecy of the children by threats and promises. Then, the injustice and unreasonableness of accusations create the attitude of self-defence in many children, and confound their sense of justice. The fear of punishment demoralizes them. It is only in a perfectly free community, such as the Kindergarten can be made, where transgressions from the rules of politeness to one another and to the teacher are usually the gravest misdemeanors (the word "naughty" should never be used for these things), and whose avoidance excludes selfishness, that is at the root of most evil, that children act naturally. Where they act naturally, and are not judged, peremptorily sentenced, condemned, and punished condignly, but only questioned and made to look at themselves calmly, they are the first to condemn themselves, — the surest test that love of truth and justice are attributes of the soul of man.

A reverent teacher of childhood, who has by precept been taught to respect it and handle it with fear and trembling, will hesitate to judge a child, — will wait a little if baffled in its management, and take time to consider what should be done to meet the case.

A mother has such an inward sense and organic understanding of her child, — that is, if she has kept the care of it in her own hands, — that she knows its good propensities, and can balance them against the evil ones better than any one else; and thus, if she is a true mother, is her child's best educator. The teacher

must learn this theoretically before she is fit to take the mother's place; and only by knowing it theoretically, is she prepared to add to her knowledge by experience.

In regard to the intellectual part of the training, the order of the cultivation of the faculties is a science which every educator needs to study before daring to take up the profession. The proper sequence, even, of the occupations of the Kindergarten, and the mode of teaching the children how to apply the law of the "connection of opposites" is of the utmost importance; and must be learned with wide-awake mind, else the meddling of the kindergartner with the children's development will be injurious rather than beneficial.

Those who study the science intelligently — and it is the science of mind they study, or it is nothing — feel more and more, as they go on, how important the instruction of the training school is. It carries them into regions of thought that they have perhaps never been introduced to by any experience of their lives, even if they have acquired a great deal of book knowledge. It is a frequent expression with such students, that they never before knew what life meant, or what they were made for. Young mothers often have this feeling when they find themselves with the responsibilities of the motherly duties, and are utterly at a loss what to do. They then for the first time realize their ignorance, and are dismayed at it.

A mother of five children recently made the remark, while confiding some of her difficulties in management to an elderly friend whom she had not seen for a long time: "I have been so situated that I could not consult any one. I have always hoped I should have a good opportunity to talk with Mrs. ———, who has such a wonderful way with her children. They are always good; she has very little trouble with them. But I am perfectly baffled by my little girl; she is old enough to be patient with the other children; but she is not."

Further conversation brought out the fact, that this oldest child (of nine years) was pent up a great deal of the time with four little children, all clamorous for play and help, and somewhat excited by her irritability. Also, it transpired that the child was in the midst of some difficult teething, — was subject to sudden feverish turns, loss of appetite, and languor, though finely developed in limb and flesh.

The suggestion was made that this state of health probably accounted for the defects of temper, and the want of forbearance and apparent selfishness that had come over the child. The relief to the mother's heart was almost painful to see, though, of course,

pleasant to see also. But she evidently had despaired of her child before; and now her hopes revived, and she returned home resolved to protect her from the annoyance of the younger children, and to sympathize with and pity her for her uncomfortable feelings, instead of finding fault.

All mothers would be benefited by study of the science of Kindergartens, before assuming the duties of parents; and the time will unquestionably come when it will be made a part of necessary education for all women.

MOTHERS' UNIONS.

Before the Kindergarten Messenger was thought of, its editor addressed an open letter to parents, proposing that in every town an informal, inexpensive society should be formed by some interested mother, to read and converse on the subject of the Kindergarten. It was suggested that the "Circular of Information" published for the month of July, 1872, by the Bureau of Education at Washington, should be the first book read and discussed, as it could be procured gratis by asking for it. One union was formed at Montclair, N. J., which resulted in establishing a Kindergarten and calling a teacher; while one of the ladies went to prepare herself, under Mrs. Kraus-Boelte, to keep it, who is now in the full tide of successful experiment. The "Circular of Information" has long since been exhausted; but the tracts and books mentioned in the article of this number, "What Books Shall we Read?" together with the Kindergarten Messenger itself, would supply topics enough to every monthly meeting to make a good beginning; and the result of all such attempts would be, like that in Montclair, to make a Kindergarten felt to be the first necessity of life, and, where one was already established, to insure understanding, sympathy, and co-operation with the kindergartner. Fröbel's idea of education included women and children. It was the education of *mankind* that he treated in his first great work. In this education of mankind by God, all the members mutually educate each other, children unconsciously, and the adult generation consciously; and, therefore, on the latter rests the moral responsibility. Fröbel opens the meaning of all Christ's words touching childhood, as every profound student of his system finds; and hence those expressions so constantly made in the training schools: "This is a new world to me;" "Life is more interesting than I had ever imagined;" "One seems to be born into another world;" "I seem to be learning for the first time in my life;" "This is self-education;" "Who is sufficient for these things?"

A similar effect is produced in an earnest mothers' union, and especially in a mothers' class. But it is not every good kindergartner that can be at the same time competent to lead a class of mothers. Mrs. Kraus-Boelte and Mrs. Aldrich are unquestionably of exceptional power. The interest of the class in Florence increases with every meeting. We are permitted to print a few of Mrs. Aldrich's written notes, which indicate the spirit and purpose of the Mothers' Union of Florence.

MRS. ALDRICH'S INTRODUCTORY REMARKS AT THE FIRST MOTHERS' MEETING IN FLORENCE, MARCH, 1876.

THE great thought that presses upon us at all times, and in an especial manner *now*, is, How shall we best serve humanity? — how lighten the heavy burdens, and prevent the spread of crimes? I do not mean so much those crimes for which prisons are made. They are ultimate outgrowths: between them and our work rolls a vast sea of false living. Unfair dealing, trusts betrayed, and hearts broken, — these all lie close to our doors, and too often do not wait for an invitation to enter and sit at our hearths and tables.

There certainly is a remedy for all this evil: there is truth enough, justice enough, love enough in the world to right all the wrongs; and no one of us can afford to live on without asking — and answering, too — the question, What can I do to lessen the wrong and increase the right?

So much money, time, and thought are already given to reform criminals that our eyes are led in the direction of the multitude; but, since no apparent results come from what has been done, it is wise to ask ourselves if some important steps have not been overlooked.

Look for one moment at the way the work of education is done. Our children are sent into the public schools at an early age, with no systematic training of heart and mind, to resist the current that sets in at that point to bear them on to manhood and womanhood. And what are the stopping-places, — the wayside inns where they may stop and take in refreshment that shall furnish nerve and sinew to the moral nature, and keep its growth equal with the intellectual? It is nearly impossible for us who are parents, really to fear that our boys and girls will grow up other than true men and women. But, dear friends, look at society, from men in the highest business and social circles to the poorest walks of life, and let us try to remember that very many of those who have so sadly failed to realize their own or their parents' expectations, were once little children like ours, and in just such homes as we give our boys

and girls; and they went out to their life-work apparently just as clean and wholesome as we expect our children to be. But there was something lacking. And shall we not seriously inquire where the rock is upon which they stumbled and fell, and if we are not repeating the mistakes of their education?

If you build a house, do you give the foundation little or no attention, and say, "When the building is up far enough to show, I will see that good material is supplied, and the work well done"? Do you not rather say, if you want your building permanent and safe, "I will put in the very best foundation; the quality of the work and the material shall be right"? If you do otherwise, you do not claim any superiority for your building. Or, to use a better illustration, you do not buy a choice plant, with its tender green just appearing, and put it with indifference into the ground, and say, "When it is grown larger, I will take care of it"! If you wish to plant an orchard, and expect to get the best results, do you not make the soil very mellow, and set the young trees with the greatest care, knowing that any neglect now can never be made up?

When the gardener puts seeds into the ground, you all know with what care he watches the appearance of the first tiny leaf. He gives each plant room, light, air, and water, conscious that a single day's neglect will be injurious, perhaps fatal, to the tender plant. It is transplanted from time to time, the conditions of soil and atmosphere kept right, — and all with a knowledge of its needs that is partly instinct; and you are sure that there is hardly a possibility of its producing any thing without this care. Shall we not work and judge as wisely for our darling little children? Because we love their pretty, winning ways, and almost irresistible caresses so much, shall we forget that these, with their petulant, arbitrary, or shrewd performances, so cunning and attractive now, are the germs of their future characters, and that they need the most watchful care lest even the good seeds become crowded by each other, choked by weeds, or weak from want of moral air and sunshine? You must furnish surrounding soil and atmosphere for a child's growth as much as for a plant's; and the moral growth is controlled by surrounding influences just as much as the physical. You would not put a tender rose-bush into the ground anywhere you chose, because it would give you pleasure to see it grow and blossom just there, and reasonably expect it would do so; but you must furnish place and surroundings that will give the best chance for its growth; and it must be done now, even before the leaves appear.

Perhaps you will think that, as you love the child better than anybody else can, and too well to do any thing but what will make

it happy, it surely must be better off with you than with anybody else. That would be true if it could have but one place and one element in which to develop. Home and love are first and best. But, the moment your child sees the world, it begins to assimilate from its new surroundings; and its little self is made up from these outward elements just as surely as its body is made from the food given it. The life of your little boy or girl must be one of conflict. Your love cannot make it otherwise. You would gladly fight its battles and bear its griefs; but you cannot. It often must grope alone, and fall, or struggle, and win. Will you not begin to-day to guide its little feet and strengthen its little hands, by giving it such surroundings as, becoming assimilated atom by atom into its tender growth, will give completeness and power?

When you watch the hours with such precision, and are so careful to get the purest milk for your tender, precious baby's food, you do not expect that one day is going to determine his growth: yet you are as careful of each cup of milk, and each piece of bread, as though it would turn the scale in his favor or against him; and you want to give the freshest air, the brightest sunshine, and the clearest water, as well as the choicest milk and bread, to your darling. All these go to feed the body, and are but types of what the heart and mind of your child must have, in order to grow in symmetry and beauty; and they must have it early. Just as you give the greatest care to its earliest physical food, so whatever you want to be most permanent in its moral nature must be given at first; and there must be thought, plan, system.

You all know how difficult — almost impossible — it is to give variety and method to the occupations of your little ones at home: there are so many demands that must be met before the mother can give time or thought to a regular course of development, even if she feels keenly the need and has the skill to execute. Perhaps the materials are not at hand for the work. There must be a community with others, to meet and dispose of all the different phases of child-life.

And now we come to the practical matter. If so little can be done to redeem us who are grown up from the errors and follies which seem to cover almost the whole earth like a garment, and so much when the mind and heart are forming, what shall we do individually, and what as a community, to elevate the tone of public morals, — to make it easier for men and women to be true in all their relations? Certainly, little that will bear fruit to-day: but nature waits for her results; and so can we, if we are only sure it is God's field in which we are sowing this seed. If we have children, let us not wait till by and by to give direction and method to

their development; but give them an earnest, active, real babyhood, making them feel the dignity of living right in their to them all-important — although we call it baby — world. Then the childhood that follows infancy will certainly have a better chance of being rounded out into that completeness which shall forbid a disappointed and disappointing manhood or womanhood. You will say, "There are so many hereditary taints and inevitable surroundings that for many it is hopeless and for all hard." Yes: this is just the current we are to meet and, if possible, stem, — not merely in our own children; and we will begin now. If the children of the whole generation have inherited that which we deplore, so much the more they need all the helps they can have; and they will be less likely to falter or fall in the life-race, or transmit their inherited weaknesses to their children, if we fortify them in the best way we can.

There is no better soil in which to sow the seeds of this new light than in Florence. Your years of liberal thought ought to have made receptive and reflecting minds. If ever there was inspiration, I believe it was when Mr. Hill took the little children of Florence into his loving thought, and made a way open for them to grow and expand in Kindergarten atmosphere. Perhaps you will think it is only an experiment, and the difficulty of having a true foundation laid makes it still a problem. But, dear friends, whether it shall prove a failure or not lies with you. This new thought of taking the child in its babyhood, and planting then and there the seeds, or developing those already sown, so as to make a true manhood and womanhood, is a great thought for us all; and it must be perfected here, as in all other places, by the earnest co-operation of the parents.

True kindergartners are not easy to find, because the workers are yet few, and many of us, half seeing the light, have mistaken our calling; but watch, work, and wait, never ceasing your efforts till you have secured this great blessing for Florence. If we do our duty, and work out this great thought thoroughly, it will not only enter into your homes and leave a blessing, but be an example and encouragement to other places.

REMARKS AT A SUBSEQUENT MEETING.

There is one form of expression we mothers use so much to our children that it has become as second nature, if such a thing can be: it is the imperative, "Don't do that," putting our wishes in the form of command. We may preface it with "darling:" it still is a *command*, instead of request or suggestion; such as, in polite society, we should use to a friend or acquaintance.

Perhaps you will reply, "The child must be taught every thing." Very true; and so much the more should we guard every word, lest we teach him more than we are aware of doing, and what we would gladly undo when it is too late.

If we are the child's superiors in size, strength, and knowledge, he is our superior in innocence and sensibility; and, even if we believe that our innocence has ripened into virtue, and so is able to resist little shocks, and our sensibility become quick with intelligence to accept what is right and true, and with readiness to perceive and meet the needs of others, then shall we perceive that these sensibilities in the child are tremblingly alive to every breath, and that our words, looks, and tones make the sunshine or shadow of its life. And we all know what the shadow of a leaf will do upon an apple when it is ripening, and how beautiful the color which the sunshine has given in contrast with the spot which the leaf's shadow has made.

We sometimes must judge for our children, and often direct their activity. The former should be done with a decision from which there is no appeal, —*providing, always, we are sure at the time that we are right;* and the latter, in such a tentative manner as to lead the children to think for themselves, and not take the responsibility from them by using the form of command that leaves them nothing but obedience; which is too important a habit to be hazarded by demanding it too often, or at times when the child's individuality should have play by our allowing him to act for himself freely.

Of course, it is important that we do not expect the child to judge of matters beyond his comprehension, any more than that we demand of his body tasks beyond its strength, or expect him to decide intellectual questions to which he cannot reach.

If a child is surrounded by such things as are suited to his capacity of perception, and has an atmosphere of loving fellowship and helpful sympathy, such as a true Kindergarten affords, for a part of each day (and it should be the early part, so as to give direction to, and food for, the later hours), there will be little danger in allowing him to think out for himself the little problems of experience, never interfering, by advice or suggestion, when it can be avoided; because all such direction is, to say the least, as unnecessary, if not harmful, as it would be to be always bending and pruning a plant. You can get a peculiar and fantastic shape by such pruning; but no one claims for it the grace and elegance of natural growth.

If a plant in our window-garden bend towards the light, it is because it loves the sunshine, and turns instinctively from the shade behind to revel in the glorious sunlight, which you cannot give on both sides of the plant, because of the necessary limits of your man-

made garden. Can we not take a hint from this, and try to place our little soul-plants in such a position that moral sunshine and life shall come to them; not on one side only, but surround them in such large measure and rich quality that they can grow vigorous and erect, without the limitations which constant repression puts about them? You can only govern children aright, when you teach them to govern themselves by giving reasonable conditions for it.

IS CHILD'S-PLAY TRIFLING?

In the "Reminiscences of Fröebel," there is an elaborate account of a Festival that he held at the Castle of Altenstein, in the summer of 1850, which was conducted by himself, Middendorff, and his class of kindergartners; and took in not only all the children of the village whom the latter *gardened* daily under his eye (applying the instructions he gave them in abstract form), but also all the children of all the neighboring villages.

Play, *fanciful* play, is the religious service of childhood, unconscious of its own character and developing effect on the mind and morals, — provided children are played with by those who consciously conduct it in such a manner as to keep the children loving and joyous. The joyousness is the responsive smile of the soul to the "face of the Father which their angels behold;" therefore healthy for heart and mind as well as body.

The responsibility rests with the kindergartner to foreclose or compose those little aberrations from order that interrupt the perfect ideality of the play, especially those of a social and moral kind. If she does her duty, she draws the children into an obedience to the laws of courtesy and beauty, in which their own sense of responsibility germinates. By almost insensible gradations, the creature of *instinct* will — all things about it "drawn from May-time and the cheerful dawn; advancing shape, an image gay" — be changed into "a being breathing thoughtful breath, and yet a spirit still, and bright with something of an angel light." But the first phase predominates — the second scarcely dawns — in the Kindergarten. It will become the daylight of reason in the school era.

But a *long childhood*, provided it is a joyous, hearty, playful childhood, is the *desideratum*.

It is one of the hardest things to get the grown-up to theorize rightly about play. The theory generally is, that play is the dissipation of the mind, not its fullest life. But at the festival at Altenstein, where the play was perfect, because Fröebel and Middendorff and the kindergartners played with the children, the spontaneous

expression of the crowd of peasants who were watching their children was most impressive; and a lady, one of the guests, from the neighboring Baths of Liebenstein, who was looking on with streaming eyes, said, "I never saw any thing that touched me so much. It seems as if I were in church, it makes me feel so devout."

"Yes," replied Fröbel; "that is the characteristic power of play. It elevates and makes blessed both the children and the grown-up. Perfect human joy is also worship; for it is ordained of God."

This seems perhaps a long introduction; but we wish to have the moral value of the following extracts considered seriously. Is it not moral education?

Christmas at the Kindergarten.

(From the Nashua, N.H., Newspaper.)

The children of Miss Held's Kindergarten observed their third Christmas festival, yesterday, at the Historical Society's rooms in Telegraph Block. As usual, the occasion was well attended, and every thing indicated a growing interest in Fröbel's system for the education of little children. Over forty little ones were promptly on the ground by three o'clock; and their ranks included not only the present pupils, but past graduates as well, and not a few expectant pupils who are anxiously awaiting their third birth-day, when they too can be admitted to the social games and joyful occupations of the merry circle. Through the kindness of the ladies of the Episcopal Society, they were permitted to assemble in the Hall until the doors of the Kindergarten should be opened; and the time of waiting was occupied by the children in their delightful Kindergarten games, accompanied with songs both in English and German. Finally, at the appointed time, the doors were opened; and the children, hand in hand, marched in, singing their beautiful "River Song." The windows were darkened for the occasion; and on a handsome fir-tree in the middle of the room were burning a multitude of wax tapers, amidst festoons of colored chains made by the youngest children, apples of silver and gold, and the numerous presents. The children, in an orderly manner, arranged themselves in a circle about the room, while their elders, standing behind them, had an opportunity to witness their pleasure and surprise at the striking *tout ensemble.* After sufficient time had elapsed to enable all to examine the interesting work of the children, without any ceremony or formality each little one was allowed to pick off his own work from the tree, and present it to his parents or other friends. The weaving, embroidery, perforated and other work, was made into many useful and interesting gifts, which enabled the infants to play the *rôle* of benefactor to their

parents. Next to the large collection of beautiful little children, this was the most interesting feature of the occasion, — the inculcation of the habit of generosity. For weeks the little fingers had been busy, not for themselves, but for those they love; and they came together not to receive presents, but to bestow them. All this is not without a purpose; for in the system of Fröbel the formation of character occupies no secondary place. It was also noteworthy that no exhibition was made of the children themselves. This is also according to Fröbel's plan, and is a feature of the system most earnestly to be commended. It is a blessed thing that our children can begin their education and yet remain children, — hearty and healthy, full of natural and spontaneous impulses for right action; that a method has been devised by which, in the salutary atmosphere of the Kindergarten, the child may grow morally and mentally, developing his taste and acquiring manual dexterity and skill without being forced to go through any parrot-like performances of mere memorizing, and without becoming senseless puppets moved only when some older person pulls the string. The increased interest in the Kindergarten, and the growing appreciation of its methods wherever they are properly exemplified, furnish another instance of the avidity with which the American people seize hold of a good thing, and quickly appropriate it as their own, when once it is made known to them. The time is not far distant in our country when no young lady's education will be regarded as complete, until she has become familiar with the principles of primary instruction as taught by Fröbel; and every exhibition of the results of his teaching like that witnessed yesterday by so many cultivated women and thoughtful mothers serves to hasten that time.

[From the "Cincinnati Gazette" of December 22.]

Last September Miss Mellick, of New York, started a Kindergarten in the rooms of the Wesleyan College. On Wednesday afternoon the Christmas exercises of the class were witnessed by the mothers and invited friends of the little ones. It was in the College Chapel, which had been cleared of chairs and settees for the purpose. In the centre of the floor, on a low table, stood a Christmas-tree, hung with the customary decorations; its foot being surrounded by little toilet articles, card baskets, cornucopias, and the like, made by the little ones during their instruction hours, and designed, as it afterward appeared, as gifts to the parents. Miss Mellick came in at the head of her class of twenty-five toddlekins, aged from three years to seven, shortly after three o'clock; and, apparently all unmindful of the scores of interested spectators,

joined with them in a number of games which form a part of the Kindergarten system of instruction. Simple as they were, the games compelled attention and provoked thought, which in every instance developed admiration for their ingenuity in construction and design. Nothing appears to be done without teaching a lesson; and doing it, too, the more indelibly because unconsciously.

The attention of the children seems to be centred on the games; but all the time subtle influences are exerting themselves on their plastic minds. The distinction between teacher and scholar is gone. Miss Mellick joins in the games, and with as much evident enjoyment, too, as the most playful chick in the lot. There is no dread of her in the minds of the children; but only loving trustfulness and confidence. A description of the games could not convey an idea of all that they are calculated to teach: this can only be learned from observation. Music accompanies all of them; and it was decidedly interesting to hear half a dozen simple melodies sung by such young voices, and sung, too, in time and tune. One game tested the courage and individual ability of the little ones. A verse was sung by all, save one; while she, representing a little bird flying across the sea with a letter (the sentiment of the little song), ran around the circle, and, when the last word was reached, knelt before one of the singers, who then repeated the verse alone. Little piping voices they were, but not a single failure to go through the ordeal. The closing performance was a march around the Christmas-tree, and a distribution of the presents by the children to their parents; and this was very evidently the most enjoyable feature of the afternoon to the children, as well as to the spectators. "I worked so hard!" said a wee thing, as she laid an offering on her mother's lap, and received her fond kiss. "Take it home, mamma, and show it to papa," and away she scampered to join the circle surrounding the tree; and this scene was repeated a score of times, until the chapel appeared to be lighted up with the radiance from happy faces.

[From the "Cincinnati Daily Enquirer," Dec. 31, 1876.]

One of the most flourishing things connected with the flourishing Cincinnati Wesleyan College for Young Women is its Kindergarten, under the able direction of Miss Mellick, of New York. Her cheerful rooms have been filled since the opening of the semester with "wee todlin" representatives of the best West-end families. Every chair was taken, and four beyond the number allowed were pressed upon her by parents who were in love with Fröbel's system. Many previous attempts to introduce the Kindergarten in Cincinnati have failed, and the reputation of the system suffered in consequence;

but the chief fault, doubtless, lay in the instructor. Miss Mellick has had every advantage of location, — Wesley Avenue being one of the finest streets, and the Wesleyan College one of the most imposing and complete edifices, in a thickly populated portion of the city; and of appointments, — her suit of rooms, bright with pictures, flowers, and sunshine, exactly adapted to the health and pleasure of her precious child-plants. Yet all these are only minor accessories. The strength of the Kindergarten is Miss Mellick. Trained with unusual care in Madame Kraus-Boelte's Kindergarten Normal, she thoroughly understands every thing, great and small, about the work. She clearly sees, beneath the pleasing exterior of games, gifts, and occupations, the beautiful pattern of discipline and culture that the young lives are, all unconsciously to themselves, made to assume. . . . What we have begun this article for is to express the unqualified pleasure we experienced yesterday afternoon in witnessing the closing exercises of her Kindergarten, preparatory to the holiday vacation. We found the parents and many friends of the little ones assembled in the College Chapel, the seats of which had been so arranged as to leave a large central space for the use of the Kindergarten. Surmounting a table in the centre was the conventional Christmas-tree, handsomely decorated, and hanging full of the most inviting toys. The table was covered with the curious and beautiful work of the children — wall-pockets, card-receivers, cornucopias, &c. After going through with several characteristic and exhilarating games, the children raised the sweet Christmas song, beginning: —

"Gather 'round the Christmas-tree,"

suiting the action to the word, — altogether forming a picture not soon to be forgotten. Then, carrying out the Christ-like idea of the festival, that "it is more blessed to give than to receive," each child took the presents her own hands had wrought, and, seeking her mother, gave them to her, with love and delight beaming from her little face. It was so unexpected, so tender, so sweet, that nearly every eye was suffused with tears, not of sorrow, but of maternal joy.

Then, having left Miss Mellick a fine assortment of new toys for the orphans at the Home, they marched, keeping time with the music, to the reception room, and their entertainment was ended. All present expressed unbounded gratification.

Easter Festival.

Mrs. Kraus-Boelte writes from New York: "The Kindergarten and training class were yesterday closed for the Easter holidays, with a beautiful childlike and characteristic festival of the

Easter eggs. Ninety-six eggs were dyed and painted, with the help of several lady friends, — some of them so exquisitely done with landscapes, flowers, butterflies, that one could not but regret to have these little master-pieces of art on so brittle a thing as an egg. Two duck eggs were prepared for Mr. Kraus and myself. Mine was ornamented with a lady's hand, swinging a ball; Mr. Kraus had the Second Gift, and both had the inscription, 'Come, let us with our children live.'

"I had prepared two baskets for the eggs, ornamented with the national colors; and with cotton wool I had made a white hare, — the Easter hare, dressed up as a little woman, also in the national colors. The Kindergarten, after being opened with one of our customary little prayers and songs, was commenced by my telling a story about the Easter hare. I wish you could have seen the attentive, eager, joyful, young faces, — and also the thirty-two ladies of the training class listening with the same interest as the little ones, for they were all invited. Our room is so large that they are all welcome to come daily.

"After the story, the children finished some *Easter crosses*, which all had prepared for their parents. At lunch time Mr. Kraus introduced *the hare*, and I brought in the eggs. It was a beautiful quarter of an hour, which I shall not forget soon. After luncheon, we marched with the song: —

'Johnnie must be up and doing;
He shall learn a trade,' &c.

"Then, when they were all seated again, the children received large squares of paper of the six colors (of the balls); and, by folding these and blowing into the forms, the children made their own Easter eggs. The ladies meanwhile cut out some baskets, and the eggs were placed within them; and some children were so industrious that they filled two nets or baskets. And then, after some appropriate games and a good-by song, all went home."

BUTTERCUPS AND DAISIES.

Buttercups and daisies!
Oh, the pretty flowers,
Coming in the spring-time
To tell of happy hours!
While the trees are leafless,
While the fields are bare,
Buttercups and daisies
Spring up everywhere.

What to them is weather?
What are stormy showers?
Buttercups and daisies,
Are they human flowers?
He who gave them hardships
And a life of care,
Gave them likewise hardy strength
And patient hearts to bear.

Welcome, yellow buttercups,
Welcome, daisies white!
You are in my spirit
A vision of delight!
Coming in the spring-time
Of sunny hours to tell, —
Speaking to our hearts of Him
Who doeth all things well.

Foreign Intelligence.

We copy from the "Journal of Education," published at 9 and 10 St. Bride's Avenue, Fleet Street, London, E. C., the two following paragraphs, and an *impromptu* lesson in Kindergarten drawing, given by Madame de Portugall at a primary school in Geneva.

Pictures. — Kindergarten teachers find pictorial illustration very helpful, and those who do not know the Children's Picture Roll (Partridge, 3*s*.) may be glad to have their attention called to it. It contains a collection of large, clear engravings, one for every day in the month, to be hung on the room wall; and is so arranged that all can be exhibited in turn. The subjects are taken from good paintings or photographs; and represent ordinary incidents of child-life, picturesquely rendered. Among the most pleasing are "Hazel Dell," — Mary gathering nuts; "Is the Rain over?" — children sheltered by corn-sheaves; "Very Tired;" and "Bessie at the Spring." Below each picture there are a few words of description, which may serve as the ground-work for a story; the children will delight to hear the suggested circumstances enlarged upon, and will thus receive new impressions of life. A companion picture roll, consisting of animal subjects, can also be well recommended for the Kindergarten or the nursery.

A Kindergarten Lesson (in drawing). — Having passed some weeks in Geneva this summer, I had the privilege of accompanying

the celebrated kindergartner, Madame de Portugall, who was recently appointed Inspectress of Infant Schools, on some of her inspecting tours in and around the town.

The effort that is being made to introduce the Kindergarten method of teaching into these schools greatly interested me; and I think that a sketch of one of the lessons given by the Inspectress may be useful to those of your readers who know enough of Fröbel-teaching to distinguish between a simple doing of certain things, and a doing of them in the spirit of Fröbel.

The school in question consisted of a score of peasant children, whose average age might be four years. The mistress was giving a linear drawing-lesson as we entered, or rather, she was trusting that the horizontal, vertical, and oblique lines she had traced on the board would be a sufficient guide for the children's employment of twenty minutes or half an hour. The Inspectress said a word or two about the children *understanding* what they were doing; whereupon the mistress, with that confidence which is so characteristic of a superficial acquaintance with a subject, put several questions as to the *names* of the lines. These were more or less correctly answered.

But in the mean time the Inspectress, with her deeper knowledge of child-life, had gauged the ages and stages of development of the little ones before her, discovered their particular need, pitied their gravity, and prepared a lesson. They were made to clean their slates, sit square, show their right hands, hold their pencils, and perform sundry little introductory exercises adapted to establish the necessary relationship between teacher and taught. Then began quite a little drama. Three very erect little girls appear on the black-board (let no one dream they are any thing but vertical lines) : | | | "Look," she said, "how straight they stand! not too close, otherwise they could not do their gymnastics; not too far off, or they could not hear each other speak. Who would like to draw these three little girls?" Of course they all do. One boy makes the head of one of his little girls touch the roof, — "how very uncomfortable!" Soon, however, there are three very respectable strokes on every slate, and the pencils are laid down. All glances are directed anew to the board, where appear, at a little distance, so as to form a distinct group, three little boys. "The boys want to come to school too, and see if *they* can hold themselves as well as the girls. Qu'en pensez vous?" The children smile, and are delighted to receive permission to draw the boys. Again a pause. "Now, see: the girls have been standing straight up a long time. They are quite tired, and want to go home to their mother, and have

some supper, and go to bed. See! here they are lying quite straight down: ——— ——— ———. And the boys must rest too: ——— ——— ———

Let us put them all underneath each other, like the little beds on a ship. The next morning the little boys got up, and went to school at the usual time; but the girls were so tired that they overslept themselves, and are nearly too late, so they begin to run. Can you run? Who will come and show me how? See! we are not so straight when we run: we lean forward. Let us make our three little girls leaning so as to run; then they will get to school before the bell rings. And look! the boys have got to school already; but they miss the little girls, and they say, 'Let us run to meet them.' Here they are meeting each other: /// \\\ Now they can all run to school together: \\\\\\ —three boys and three girls. How many children does that make? One day these six children were invited to a grape gathering; but they could not reach the fruit, because the grapes were growing high up. So the papa had to get the *big ladder*, and climb up, and throw the bunches down, whilst the children held the basket. Look! I will make a ladder. How many steps has it? Who can make a ladder with seven steps? It must be straight up against the wall, or the poor papa will tumble down and break his legs." Need I say that this ideal ladder might be seen on every slate, with the six children standing near it? One little boy even made two somewhat elaborate figures, which he assured me were the papa and mamma. The zeal of the little ones under this skilful guidance of their powers touched me very much, when I contrasted it with their former indifference. There had been so much *doing*; so little of any thing like warning or injunction. No word about combining vertical with horizontal lines; and yet, by means of that little ladder associated with such pleasant ideas, they had unconsciously climbed over this difficulty, and others besides. They had mastered the task whilst their thoughts had been busy with something beyond the task. The skill of an experienced and cultured mind had reached the level from which it was possible to raise these little minds above the consciousness of effort. Is not here a grand lesson for all teachers of young children?

Note by the Editor of Kindergarten Messenger.

It will be observed that this lesson was not given in a Kindergarten, where the children's creative principle had been developed by the plays with the gifts; but in a primary school, where the

children are regarded, not as *powers*, but as passive recipients, capable of nothing but *imitative* activity. It does suggest how much the primary teacher would gain in vivifying the children, if she should adopt that *one* principle of the Kindergarten method, — to sympathetically engage the child's fancy in *imitating;* and merely this is doubtless what Madame de Portugall intended to do. But had she been giving a lesson in drawing in a *Kindergarten*, where the children had been already developed into habits of free activity, she would have led the children *to invent the ladder* by a series of questions somewhat of this kind; viz., "Can the papa get up that high wall without something to climb up on? What is that thing by which people climb up on walls, or high houses, or high trees? Can you make a ladder for the papa to climb on? How many steps shall it have? What kind of lines will make the steps, — those going up and down, or those that go right and left? Can you draw seven steps? (and when they say they have done so, you also can draw seven short horizontal lines on the blackboard for the steps, by which they can correct their own work.) Now, what kind of lines can we draw to connect the steps together?" Very like the answers to some of these questions would involve collateral conversation; and it might take a good while to get the ladder drawn. Do you say it takes too much time to go on in this way? But is there any *hurry?* In a Kindergarten, every thing should be done leisurely; because perfect development is the object, not to get things done rapidly. Perfect, thorough growth is the WORK of the Kindergarten, in which the children can find all their faculties, and especially exercise the leading faculty of the human being, — the self-derived (under God) *inventing faculty*, which our hurried, peremptory method of teaching passive recipients, overlays and extinguishes. Let those who have eyes to see, *look* at this vital difference between teaching children to imitate and invoking them to originate? The last is the method of the kindergartner, *some* of which can be imitated by a good primary teacher. But this partial adoption and its good effects must not blind people to the superiority of adopting the whole method, exclusively, for children too little to go to even a primary school, on whom a more *vital* good can be bestowed, — *a quickening.* Children must be *quickened*, before they can *grow.* To quicken and *aid* growth is the highest thing that can be done, and is done only by the kindergartner's concurring with God, whose presence and laws she must recognize.

Domestic Intelligence.

Mr. W. N. Hailman says, in a letter dated March 31, — "I am in St. Louis, inspecting the kindergartens. They are beautiful. It would do your heart good to see this great work of Miss Blow, whom I consider the greatest apostle of Fröbel in the United States, next to ———. I shall write letters to the Chicago 'Inter-Ocean,' describing my visit, in the hope of raising more Miss Blows."

A letter from Scranton, Pa., says: "The little Kindergarten here is a source of great satisfaction. Being in the house where I reside, it gives me a pleasant opportunity to be a frequent, quiet observer. . . . . To me it is an ever-increasing wonder and delight to see what may be done for the infant mind. Miss Knight loves her work, and is a very successful teacher. Oh, that more could see the value of such methods in the child's tender year!

"The youngest of our household — two and a half years old — considers it her privilege and right to spend some time every day in the Kindergarten. From some natural slowness of the action of the organs of speech, she does not talk yet; but comprehends, and makes herself understood perfectly. It is very lovely to see her join the rest in all their games: giving all attention, and never making a mistake, doing just what the rest do, and keeping perfect time in marching. She has also quite an idea of form; amusing herself for a long time at a blackboard that is *not* marked in squares, and quite surprising us by regular forms; the square being her chief aim, and frequently quite correct.

"The Kindergarten is a blessed gift to the age and mankind; and could all children of the present time be brought under its influence, the results could not be estimated. They are truly incalculable."

E. A. S.

Miss Peabody's lectures on the religious and moral nurture of of children in the Home and Kindergarten, which she delivers every year in Miss Garland's school, she is repeating to Mrs. Gardner's training class, and mothers, and others, are also admitted. During the last week of April, and first week of May, she will repeat them to Miss Burritt's training class in Philadelphia (and others will be admitted there also). Miss Peabody's printed lectures were a part of this course. The one on the Nursery is the proper introduction to the course.

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Kindergarten Messenger.

NEW SERIES.

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WHAT WAS FRÖBEL'S DISCOVERY?

Truly a hitherto unknown world for the educator! Fröbel saw that the child was a moral being, capable of a balanced moral development, — a heart that was in full sensibility, and a will in full force; and that the latter must be trained to give peace to the former, by a wisdom which was non-existent in the individual child, but to become his by inspiration of Divine Providence through the medium of *human* providence.

Fröbel discovered what was the first thing to be done for the child; and that the responsibility, at the earliest age, rested primarily with the educator, on whose fidelity and measure of wisdom the child was absolutely dependent. And this discovery of method rested on discoveries that resulted from a new analysis and observation of *the phenomena of the child's nature*. He was the Columbus of a new interior world. He studied the child as Bacon proposed to study nature, — by asking questions, and observing the phenomena that answered his questions. So he was the first, if not to discover the *process* of life, at least to formulate this process.

He saw that nature made her first impressions on a sensibility which thrilled to every one of her particulars; and in this action and reaction *without intention*, were developed organs of perception that acted intentionally, because the impressions that had been made were agreeable; and, by dint of repetition, these perceptions became memories, and these memories, in their turn, when agreeable, became conceptions, and were combined by the wild free-will into fancies, that often defied nature's order. But conceptions might be so brought into the order of nature as to develop *understanding*, — that is, a conformity of the thoughts to nature; for "the laws of thought are in things," as Mr. Carroll Everett says. "If you would study intellectual science," said Mr. Emerson, in one of his unpublished lectures, "you must study natural history. Every law you deduce from the phenomena is a principle of the mind." "And

every law of nature is a law of education," said Fröbel, who discovered that this process of life never went on with normal perfection without *human* intervention, carefully calculated.

In the first place, it requires human providence to put the child into such circumstances and environment that impressions shall be received by all the senses definitely, and in due proportion; and that they should not be too continuous nor too desultory, so that the organs should be just enough stimulated to awaken voluntary or intentional perception. The exercise of fancy, as well as the formation of the understanding, also needs the sympathetic action of persons putting into words the fancies or thoughts, or associating them with gestures.

The importance of *words* for the development of the understanding can be seen, inversely, in the fact that the deaf and dumb have such a limited unfolding of faculty, until they learn to symbolize thought by words.

It may be said that Fröbel, certainly, did not discover the fact that the child needs to be educated by the intervention of others: not the *general* fact, certainly; for all systems of education previous to Pestalozzi, and even now prevailing, exhibit too much human intervention; the common mode being to take for granted that the child knows nothing by intuition or personal observation, and that all his knowledge is put into him by others' *words*. But Fröbel discovered, that, while human intervention is necessary, it is only effective of education when it respects the free self-activity, and takes care not to discourage or bewilder or paralyze it by impertinent teaching. His new word is, "Man is a creative being, whose destiny is to *live with God*, concurrent in will, love, and action;" and therefore his characteristic motto or precept is, "Let us live *with* our children." To live *with* the children is the new precept: to live *for* them is what most men and women do now; working to get them food and clothing, and what they call advantages of education. But to live *with* them means to enter into their imagination and thought, and their earnest play upon nature and with each other; catching their spontaneity, and giving to them, in return, a directing knowledge, which shall enable them to accomplish what they undertake to do, and insure those ends of beauty and use for which they blindly strive, and so often miss.

Yes, Fröbel's idea of entering into and concurring with children in that era of their life when moral responsibility and intellectual activity are dawning, and the heart is their whole inner being, — *i.e.*, love of enjoyment, love of causal activity, love of love, — that *is* a discovery. It is the human heart which is the tree of life, whose fruits make immortal, and which, in our mortal life, is set

over against the tree of death; which, if eaten *first*, will neutralize the poison of finite knowledge. It is the human heart which Christ declares to "behold the face of the Father in heaven" in its childish innocence, before it has knowledge of the *not-me* of nature. It is the human "heart kept diligently" "out of which are the issues of life" everlasting. Only when the mind is instructed and cultivated in subordination and subservience to the heart, shall we have an unfallen or a redeemed humanity. Only heart education is moral education. It comes neither by the hearing of the ear, nor by the seeing of the eye, nor by the logic of the mind; but only by exercise of the social sentiments of kindness, justice, magnanimity, self-denial for others' sakes. To develop moral character, there must be social action, whose consequence is knowledge, — not proper to the life that crawls on its belly and eats dust, but which leads through nature up to nature's God, — a knowledge proper to man "with uplifted front and eye sublime."

All educators agree, that, without moral education, no education is complete. But Fröbel alone has placed it in the fore-front, and shown loving to be the blossom which is to precede knowing; nourishing and protecting the seed of the fruit which is the wisdom of Love, the final cause of being.

While we were writing the above paper, a friend brought us this extract, from Youmans' "Demands of Modern Culture:" —

What Mr. Wyse wrote, twenty-five years ago, remains still but too true. He says, "It is, unquestionably, a singular circumstance, that, of all problems, the problem of education is that to which by far the smallest share of persevering and vigorous attention has yet been applied. The same empiricism which once reigned supreme in the domains of chemistry, astronomy, and medicine, still retains possession, in many instances, in those of education. No journal is kept of the phenomena of infancy and childhood; no parent has yet registered, day after day, with the attention of the astronomer who prepares his ephemerides, the marvellous development of his child. Until this is done, there can be no solid basis for reasoning: we must still deal with conjecture." And why has nothing been done? Because, in the prevailing system of culture, the art of observation, which is the beginning of all true science, the basis of all intellectual discrimination, and the kind of knowledge which is necessary to interpret these observations, are universally neglected.

Fröbel is the first who has kept this register of the phenomena of infancy and childhood, and from that discovered the laws upon which true development depends, and the conditions necessary for a harmonious growth from the seed-corn, — "first the blade, then the ear, then the full corn in the ear."

THE FESTIVAL OF FRÖBEL'S BIRTHDAY.

This was not quite enough of a festival to satisfy the kindergartners, who felt nothing was adequate to the occasion, except the music. That was every thing that could be wished. The beautiful voluntary with which it commenced was the very voice and heart of happiest childhood. Then the chant, which Dr. Bartol's quartette choir kindly undertook (for it was found impossible at such short notice to gather the scattered kindergartners to rehearse it as much as was necessary), was most appropriate; taking in every word Christ was known to have uttered respecting childhood, and closing with Handel's beautiful rendering of "Suffer little children to come unto me."

And after the sketch of Fröbel's life had been read, and the announcement made of the objects and formation of the American Fröbel Society, Dr. Bartol, before he called on the audience to speak, craved a musical blessing from the choir; to which it responded with the magnificent Amen of Haydn's Sixteenth Mass, that might well have been the anthem which the sons of God shouted for joy on the morning of Creation.

The first to speak was Mr. William P. Atkinson, who regretted he had been detained, so that he was not in time to hear the sketch of Fröbel's life-work, because he did not know enough of its details personally; though he trusted it was this system at the beginning, which was wanted to make effective the enormous outlay of earnest work and of money which was devoted to education in America, but whose result was so disappointing!

He went on to make a most important statement of the facts of the case. He said it had been his work to examine, for entrance, the pupils for the Technological School, whom it was the rarest thing to find tolerably prepared in any way. They did not know at seventeen what they ought to know at ten. He had asked the high-school teachers, lately in convention in Boston, why it was that, with all the outlay of buildings and apparatus and teachers, they could do no better. They said it was because the grammar schools did not afford them better material; that the time of the high-school scholars was taken up in doing what ought to have been done in the grammar schools.

And the grammar-school teachers, in their turn, said that they had similar excuse to offer; viz., that they had to teach what ought to be taught in the primary schools.

The evil, plainly, began at the beginning. The primary teachers said that they found the children wholly unprepared to learn. The

fault was not in the teachers. Mr. Atkinson spoke with the utmost consideration of the teachers of all the grades, and especially of those poor young girls and women who are obliged to take fifty children and more from the streets, and from homes often worse than the streets, where the hard-worked mothers had no time to do any thing for their children, even if they knew how.

It is not easy to do justice to Mr. Atkinson's speech, which was rich in all its details, and not at all declamatory. He spoke half an hour; and told, among other of his illustrations, of two girls who went out of the training school full of earnestness and hope, when he was on the school-committee. One, who was of fair capacity, and had carefully studied, and was of excellent disposition, said to him, when, a few weeks after she had begun, he asked her how she succeeded, that she had not succeeded at all: she had not been able to begin to apply any of the nice methods she had learned. It was all she could do to keep them from fighting. The other was a genius, — a natural kindergartner, if he understood what kindergartening was. She took the school which was the opprobrium of the city. The children came from the worst of the population. It had baffled every teacher who had ever undertaken it. It was so bad that she was allowed to take her own method, and was hampered less than usual with regulations by the school-committee. In three months this school was transformed. But how did she do it? Like a kindergartner, she put flower-pots in the windows; she taught them how plants grow; she contrived things for the children to do with their hands. She was unquestionably a genius; but there are not geniuses enough to keep all the primary schools. We want a system which all can learn; for it is our system which is wrong, and which makes a sandy foundation for the costly fabric the public money is lavished upon. Those who know of Fröbel's Kindergarten declare that he has found out the secret of the sandy foundation, and would lay a new one. "All I know is," said Mr. Atkinson, "that there is needed a reform; and, without it, we shall have disappointment in the future, as we have had in the past."

When Mr. Atkinson sat down, Dr. Bartol called on Dr. Hedge; who came forward, and began with saying that he was ignorant of Fröbel's system, and confessed to have a suspicion of it because it *was* a system. He then went on to oppose to this imaginary system, which he deprecated, some admirable observations upon the importance of doing nothing artificial, but letting nature unfold in a certain freedom. He believed that the idea of Fröbel was to make every thing easy for children; and this might do for very little children. But that was a dangerous principle for a teacher. Nothing valuable was to be attained in life but by hard labor. He believed

that the best thing to be done for children was to let them alone, but give them freedom and opportunity.

In the course of his remarks, Dr. Hedge had pleasantly said that he saw his friend Miss Peabody was laughing at him, as if he were making mistakes; and possibly he misapprehended the whole thing.

Thus challenged, Miss Peabody rose, and acknowledged that she did smile when her friend went on immediately to prove the truth of his first remark, that he knew nothing about Fröbel's system, by deprecating just what Fröbel deprecated, and advocating just what Fröbel advocated, who also would say that "freedom and opportunity was what children needed." But Fröbel would also say, that these could not be given by letting children alone, to become the victims of their own ignorance and caprices, but must be provided for by giving such conditions that they would find the laws of moral and intellectual life experimentally. It was not true that Fröbel sought for the easy ways of doing and learning; but *true* ways, the ways of wisdom, which are "paths of pleasantness and peace."

Mr. Alcott was then called on, and made some characteristic remarks on the sacredness of childhood, its richness as a book of nature to be studied, and the necessity of letting the culture of the heart, in which the conscience inheres, precede that of the understanding of nature outside of them; and referred to that sublime ode of Wordsworth's, "On the Intimations of Immortality in our Childhood," which all profound students of Fröbel feel to be the best statement of the philosophy of his method to be found in English.

Dr. Bartol made the parting speech, in his own most genial manner and spirit; expressing the idea that this contemplated reform of education at its vital point was the cure for all the vices of the time, — the sham, the wordiness, the dishonesty, the gambling spirit, — because it cultivated the productive powers.

Then Miss Peabody, to whose interest in the cause of Kindergarten all the speakers had most kindly alluded, went to the table, and said to the audience that nothing was better demonstrated, by all that had been said, than that the Society which had just been announced was needed to spread specific knowledge of Fröbel's method among those who were most attracted by his general spirit. Here were some of Steiger's Kindergarten tracts on the table; Mr. Payne's "Fröbel and the Kindergarten," which showed the serious meaning and aim of the movement plays; and Miss Blow's lecture on the effect of the Fröbel gifts and materials, properly presented, to train the mind experimentally to exact analysis and artistic synthesis, while the children only knew that they were playing happily, with the intent of making others happy with what they were doing and making for them.

The people were leaving the house, for it was late and cold, when Mr. Nathaniel Allen rose to express how deeply interested he had been in the sketch of Fröbel's work and life which had been read, and asked where a copy of it could be found. To which Miss Peabody replied, that it was a lecture of Miss Shirreff's to the London Fröbel Society, of which she was President; and that it would be published as an appendix to the "Reminiscences of Fröbel," by Madame Marenholtz, which the American Fröbel Society had already engaged Lee & Shepard to publish before midsummer.

AMERICAN FRÖBEL SOCIETY.

It would have been more accurate to have spoken of the ladies and gentlemen who made the nucleus of this society, by subscribing sums of money from $25 to $100 a piece, as the *originating* members, rather than as *organizing* members; for their donations and first meeting were only the preliminaries to an organization which is yet to be made.

All the originating members do not pretend to be adepts in Fröbel's philosophy: but some of them have had children and grandchildren in the Kindergarten; and others are favorable to it because they believe that a fair intellectual development is only possible upon the ground of a noble moral development, and this is what they understand Fröbel proposes that the Kindergarten shall give. Children have not the elements of the intellect until some years after birth; but the heart and will they bring into the world with them, and these are the elements of moral character. To educate the will, to satisfy the heart of love (which is developed in the child first towards its mother, and then towards other children), is the specific work of the nursery and Kindergarten; and it is a more delicate and subtle process than that of the teacher of the primary school, and should be accomplished before the child is sent to the primary school. The heart is to be kept diligently, and the understanding *formed*, before it can be *in*formed with knowledge of nature.

The greatest moralist of the century, or perhaps of any century since the day of St. John,* says, in his work upon "Working and Learning," in which he gives the history of institutions of learning, from the universities of the Middle Ages (which were conferences of the learned) to the latest invention, the *infant school*, "The zeal

* Frederic Denison Maurice. See his Lectures on Christian Ethics, to the Workingmen's College, of England; and his Lectures on "Conscience," to his class in Moral Philosophy, in the University of Cambridge, England, &c.

which has been awakened respecting infant education has been of infinite worth. . . . It has been impossible, in educating little children, to think chiefly of reading and writing and cyphering. We have been compelled to remember that we have living spirits to deal with, which must, by most wonderful and mysterious processes, — wherein we may be agents, wherein we cannot be principals, — be brought to trust, to think, to hope, [and then] to know."

But to carry on these "mysterious processes," to be "agents" properly respecting the "principals," who are the children themselves as they come out of the hand of God, what is, in the first place, indispensable are kindergartners who have a much more profound education than is necessary for a mere teacher of reading and writing and the elements of science.

As Mr. Maurice adds, "Those who think most earnestly of infant education must think of adult education. . . . They cannot expect to teach infants by infants." Hence the conviction which has created in America, as well as in England and Germany, societies for the spread of Fröbel's system, which the best thinkers of the last thirty years (who have examined its theory, and seen its conscientious practice) acknowledge to be a discovery of God's Method of educating the race, applied to the culture of each individual (for Fröbel claimed nothing less for his idea). The general public must be made to understand his idea and scope, that they may imperatively demand that only adepts in the philosophy and experts in the practice should undertake to train in this truly high art, founded on an exact science of nature, not only material, but *human*.

Therefore, certain books must be published (Fröbel's own, and those of his accredited interpreters); and it must be made possible, for all who are interested, to discriminate between persons capable of training kindergartners, and those who, in ignorance or blind ardor, and especially those who for the mere sake of getting a living, make a false pretension of doing so.

To form the mind is the work of the kindergartner, — that is, to assist the child in forming its mind; and it is a very much more delicate and subtle work than to *in*form the already formed mind. The legitimate task of the primary teacher is a comparatively easy one. "It would be fun to keep a primary school, if I could have all my scholars from your Kindergarten," said a Boston primary teacher to a kindergartner from whom she had received seven or eight children who had been developed on Fröbel's plan. This was because the Kindergarten had taught the children to trust their teacher, to love each other, to love order, and to love to learn.

Wherever there have been planted any Kindergartens strictly on Fröbel's method, by persons who have the idea and practical skill,

they have made a great impression. But, as soon as this was made, persons who only know the name, and that one characteristic of the method is to play with children, start up incontinently, and propose to do it, and at the same time to keep a primary school; not knowing that the two things are incompatible, and that the primary school can never include a Kindergarten, unless the Kindergarten, pure and simple, has preceded it, any more than there can be fruit before the blossom.

The London Fröbel Society, the Manchester Kindergarten Association, and the Dresden International Union, have each their college for the training of kindergartners, who receive certificates only on examination. The American Fröbel Society has no central establishment for this purpose, but proposes to keep advertised in the Kindergarten Messenger a list of the training-schools which they believe to have proved themselves adequate to this duty, whose principals they recognize as *Examiners*. At the first preliminary meeting, it determined to publish, for the use of the general public, only the "Reminiscences of Fröbel;" and informally nominated a president, secretary, treasurer, and a number of vice-presidents, who should be competent to make out this list. When these officers shall all have accepted their places, they will be declared honorary members of the society, with the Examiners; and all will be called together, with the life-members, to *organize* the society, by equal votes on a constitution and by-laws, the life-members reserving to themselves a deciding vote upon the disbursement of money.

Dr. Henry Barnard and Superintendent B. G. Northrup, of Connecticut; President Orton, of the Agricultural College of Ohio; Mr. John Ogden, of the Central Normal School, and Mr. White, of the Brooks School, in Cleveland; Rev. Joseph S. Travelli, of Pennsylvania; Mr. A. Newell, of Baltimore; Miss Lucretia P. Hale, Mr. C. C. Perkins, and Rev. John Parkman, of Boston, — were among the first to accept. Mr. Henry B. Atherton, of Nashua, New Hampshire, the generous founder and patron of the Kindergarten there, says, under date of May 2, "So far as I understand the general scope and object of the association, it has my hearty approval. It seems to me nothing can be more exasperating to the pioneers, who, with so much earnest labor, have sought to prepare the way for the new education, than to look around and find the field occupied by mercenary people, who know nothing about the Kindergarten but the *name*, and who never fully realized what that means.

"The instant the Kindergarten comes to be generally known, and to meet with popular approval, the danger will be that a swarm of quacks will seize upon the occasion to put money in their pockets and scandalize the cause, unless it can be prevented by some such

organization as the American Fröbel Society, and the means it possesses.

"And, as in all other reforms, too many will grasp at the shell, paying no heed to the kernel within; and we shall have empty forms, pattern-work without vivifying principle, motions without meaning, acts without significance, words without thoughts; a material body, decked it may be according to regulation, but out of which the winged soul of truth has flitted for ever, unless the seers of the new education keep the faith fresh and the fires on the altars continually burning, so that the germs of truth in regard to human development shall not be obliterated and entirely blotted out by the time-worn errors of the past.

"Respectfully yours,

"Henry B. Atherton."

Rev. R. Heber Newton writes from 19 East Seventy-fifth Street, New York; which we take the liberty to print: —

"I feel honored in being asked to stand as one of the representatives of the Fröbel Society; for I regard it as a movement holding great promise for the future.

"Some three or four years ago, I first looked seriously into the Fröbel principles and methods; and became satisfied, that, below the pretty plays of the Kindergarten, there was a profoundly important system of education, — the truest education of the faculties and affections, of the mind and the heart, — vastly more valuable than the after school-work, inasmuch as it is the preparation of the *soul* on which schools are to work.

"Of course, my interest was most awakened by the evident moral character of the system. I hold all true education, all true social life, to be a moral culture; and so can recognize no real distinction between religious and secular education. If the education in literature, science, or the arts, does not culture character, inspire, refine, ennoble, strengthen, it is just because it is bad secular education. But, in a very peculiar sense, I think this holds of the Kindergarten. It takes the little ones in their most susceptible time, and makes a miniature *society* for them, — a society whose whole action is pervaded with the sweet spirit of thoughtfulness, sympathy, kindness, love. It makes an *atmosphere* for the child-soul; and the results are such as might be expected.

"To keep the little ones in such an atmosphere for the first few years is the best foundation education that can be given.

"I have seen in my own household the truth of this; and I honestly

esteem the Kindergarten, such as Mrs. Kraus-Boelte makes it, of far more value (soul value) than the average Infant Sunday School, although of *direct* religious education there is little.

"So firm is my conviction on this point, that the first work to be taken up in my parish, where the children of the poor are numerous, is to establish a missionary Kindergarten, as the best education the church can give the poor. I hope to see the churches move in this line of action, at least until the State recognizes the importance of such a work, and undertakes it. Perhaps the day will come when my good friend Mrs. Kraus-Boelte will be superintendent of the Kindergarten department of education in this city, amongst the other reforms coming in the good time.

"Another aspect of the Kindergarten interests me greatly. The *industrial* value of it, I think, is scarcely to be exaggerated. The uplifting of labor depends largely on qualifying laborers to support themselves well in works that shall ennoble them, — as every craft exercising thought, intelligence, skill, tends to do.

"The host of the 'drudges,' as Carlyle calls them, can now do only drudgery. So, in servile human toil, human life wears itself out; and the ranks of the feeble, the dull, the stupid, the vicious, the diseased, the criminal, are continually replenished.

"As all who deal with the problem of want in our great cities know, the very poor can't get work, above that of drudges, largely because they are unfit for work. They drag down labor above them, and load the social mechanism heavily. For a number of years past, attention has been turned to the necessity of educating labor; and our art-schools, schools of design, common schools in their later features, show the sense of need for this work.

"To turn out originative, quick-facultied labor, I regard the Kindergarten, applied to the poor, as the greatest of all instrumentalities. It literally *makes* fertile brains, quick sight, subtle touch, the sense of beauty, originative power, which, once developed, for ever lifts the manual laborer out of the mechanical working that is the evil of our labor to-day, the cause of its poverty, the secret of its joylessness, the ground of its predisposition to beastly vices, such as drunkenness, &c. But I must not run on.

"I look with great hope to this new move, as calculated to stir interest in the subject of the Kindergarten, and to guard it against the great danger of *perversion*, which follows all novelties when they grow popular.

"I wish I could be with you at the meeting; but I am too busy to get off."

In answer to the notification of her being elected as Vice President of the American Fröbel Society, Miss Macdaniel writes: —

"My Dear Miss Peabody. — I have received the Messenger, also, your letter inquiring in advance if I can serve in the proposed American Fröbel Society. I gladly hail the Messenger, and like it both in spirit and form. Regarding the office you so trustfully tender me in the proposed society, I am hardly able to respond so clearly. I need to know more of your plan, and what the duties of the office are likely to be. As far as you have gone in forming an association to act as a Board of Finance for the publication and dissemination of Fröbel's works, there can be but one opinion, — that it is a most needed and good work done. But to organize a society which shall have the power to judge of the genuineness of this or that Kindergarten, 'to set up a standard of qualification and appoint competent examiners,' &c., is not a simple work of a society. To my mind, it needs the concurrence of all whose interests are vitally concerned, — parents, physicians, and working teachers. We certainly see, in all its depth, the evils which have been the result of the common schools, from want of establishing a vital relation between parents and teachers, home and school. In planting the Kindergarten as a system, and giving it up wholly to the teacher, simply as such, who may or may not have the maternal experience needed for children of such tender age, is there not danger that we may plunge the community into greater evils than those now acknowledged as the result of the common-school system?

"'The Kindergarten' — it is well for us to remember — is but one term in Fröbel's Method; and, to render it *genuine*, should be preceded by nursery training, in which the mother has had her relation with the child and Kindergarten nurse intelligently established. Let us be careful, then, not to travel too fast.

"I know the practical arguments used for establishing the Kindergarten, in advance, viz.: 1. That the help the mother most needs, is that with her child from three to seven years old; 2. That it is the most efficient way of enlightening mothers, who as yet dwell in much blindness and uncertainty as to any true order of development; and, 3. That it offers to young women the most attractive way of being initiated into the method; and, without their willing and devoted service, the Kindergarten would be null and void.

"There is practical truth in these arguments; and, as it seems the way the work has commenced, it is right to accept it, only feeling the necessity to protect it by giving it its true base, in its relation to the nursery. The enthusiasm and devotion with which young women are now devoting themselves to Kindergarten study calls out all

one's respect and admiration; but is there not danger, in giving so much power and authority into their hands for the development of very young children, endowing them as it were with the infallibility of science, before they have been placed in intimate relations with the mother, whose love and intuition Fröbel makes so all important?

"The right physiological conditions of a Kindergarten are very grave ones; and who but a mother, whose very fibres are one with those of the child, can take full oversight of them? Tender and loving as young women are with children, there is a foresight needed regarding the temperature of young children, and the exercise they can bear without injury, which can be gained only by *experience*, and when the Kindergarten is the outgrowth of enlightened physiological training in the nursery. The stamp, then, of what is *genuine* and what is not, must come from the parents and home in relation with the teacher and Kindergarten proper.

"Another point of consideration for the society which aims to make the application of Fröbel's principle, — broad, — integral, — genuine, is in what way shall Kindergartens give to children a relation to nature, pure and direct? The conditions to accomplish this are hard to be compassed in cities; but an approach can be made, if there is a *conviction*, with parents and kindergartners, that this is the *germ* of all true developement, and that *spontaneity* is born of a garden, and not of a school-room. Make this a *sine qua non*, and eventually we shall see 'Reserved Parks for children,' and gardens in places where no living thing now blooms. In country towns and villages, the word has yet to go forth, that there is no genuine 'Kindergarten' without its garden of plants.

"Such, my dear Miss Peabody, are some of the considerations which your proposition to take part in the Fröbel Society has called up; and in what way the organization proposes to meet such demands of a true application of Fröbel's principles, I wait to hear. It seems to me the Messenger can be the medium of much preliminary work before the call to organize should be held, and which is most necessary work, in order that there may be a full understanding and harmony of opinion with its members; losing no time in useless discussion. Will it not be well to suggest that papers be sent in, with condensed statements, for practical use: —

"1. What constitutes Kindergarten nursery training? What are the reciprocal duties of mothers and Kindergarten nurses? What course should a young woman take to specially fit her for a Kindergarten nurse, and by whom can it be given?

"2. On Fröbel's principle, — of the relating of the child to Nature, — how can it be carried out in nursery and Kindergarten, and what

practical steps are to be taken for instituting gardens in connection with the Kindergarten?

"3. The necessary qualifications for a kindergartner: the course of studies to be pursued, and what should entitle to a diploma?

"4. On the government of a Kindergarten: the measures necessary on the part of a teacher to guard the health of children; the course of exercises; the *maximum* number of children to be brought together in one Kindergarten.

"5. On the duties of Kindergarten training-teachers to each other, in order to arrive at a fixed standard, by interchange of experiences, for the right application of the principles, for the giving of diplomas, for instituting mothers' classes, and for the monthly reunion of teachers, in their respective localities.

"6. On the connection of the Kindergarten with Public-School Education in this country.

"And, lastly, a plan for the working organization of the society in which all the above interests of the system shall be fully attended to.

"Yours, faithfully,

"F. L. M."

Mr. William A. Vaughan, of Cambridge, Massachusetts, has kindly consented to serve as Treasurer of the American Fröbel Society, and will receive, in trust, donations and bequests from the friends of the New Education.

SONG FOR THE KINDERGARTEN.

To the tune "Begone Dull Care."

Begone, bad thoughts!
You and I will never agree.
Let joy and mirth
Come trooping forth,
To carol songs to me.
Begone, bad thoughts,
I prithee, begone from me!

Begone, bad thoughts!
You and I will never agree.
Happy thoughts will come,
To give me joy,
If I'm a brave, good boy;
Begone, bad thoughts,
I prithee, begone from me!

Begone, bad thoughts!
You and I will never agree.
Let us dance and sing
In our little play ring,
And toss the bounding ball.
Begone, bad thoughts,
I prithee, begone from me!

Begone, bad thoughts!
You and I will never agree.
The birds shall sing,
The bells shall ring,
And we will shout and play.
Begone, bad thoughts,
I prithee, begone from me!

Begone, bad thoughts!
You and I will never agree.
Come strength and health,
And give us wealth,
That we may take care of the poor;
Begone, bad thoughts,
I prithee, begone from me! M. M.

THE FIRST SERIES OF KINDERGARTEN MESSENGER.

Unluckily, we did not have this first series stereotyped; and therefore are unable to answer the demand daily made upon us, by new subscribers to the new series, for copies of it. We would gladly exchange the current year of the new series with any of our old subscribers who would send us the whole of the old series, from May 1, 1873, to August, 1875. Several persons have begged us to reprint certain articles, — such as Miss Garland's paper on Fröbel's Law; Mrs. Ogden's, on the Relation of the Kindergarten to the Primary School; Mrs. Ploedterll's paper on Kindergartening. (Mrs. Ploedterll is now associated, we believe, with Mr. Hailman's training-school in Milwaukee.) These we will reprint, because it will help those who are seeking training to get an idea of the discrimination between the normal training necessary for the kindergartener and that for the school proper. The latter does not include what is necessary for the Kindergarten, though the training for the Kindergarten does greatly enrich the resources of those who go into the schools into which the forms of the Kindergarten cannot

be introduced; but *the spirit* of the moral discipline can be made to prevail, rendering unnecessary all that is violent in the schools, by winning the love of the children to the interests of order.

Fröbel's Law of Contrasts, and their Connection.*

The men who *see* and *hear* are comparatively few: they are Nature's chosen interpreters. To them are imparted certain of her secrets; to them are confided certain clews, by which multitudes of less-finely inspired but earnest souls are guided into the perfect harmony of truth. It may happen that the student, after years of patient but unsatisfactory search and experiments, is impelled by a swift thought to bend a little closer over the nearest oracle of Nature, and that instant he grasps the magic thread! Such a moment there was for Sir Isaac Newton, when, after long study and rigorous demonstration, he saw the law of gravitation rising before him, and felt deep agitation of soul at the thought of the immense and wonderful harmony it revealed! Such a moment there was for Friedrich Fröbel, when, in the eager pursuit of Natural Science at Berlin, he saw the clew that he had been seeking *almost* from his childhood! He *grasped* this clew, *followed* it, and put into the hands of others (who still follow it) "Fröbel's Law of Contrasts, and their Connections."

In what sense is it "Fröbel's law"? Not certainly in the same sense that the law of gravitation may be called "Newton's law." Fröbel did not, by his own observation, establish a certain order of facts, or numerically define the measure of a certain force. Under other names, — as equilibrium, equipoise, — the law had been recognized before, and its effects observed in various phenomena. But Fröbel first saw the relation of this recognized law to a *particular* purpose, and made it subservient to the attainment of a *special end;* namely, *the culture of the human being.*

Before following the law in its application to human culture, let us look at some of its effects in nature. Rolling in space round its central sun, our globe is kept in its orbit by the perfect adjustment of forces contrary the one to the other; and not the *earth* only (a mere dust-grain compared with other planets), but the entire system of worlds, is thus controlled. Either force alone would destroy the universe. The centrifugal forces would fling the planets off into space, were it not for the force of gravitation; and the force of gravitation, without the centrifugal forces, would dash them against the sun. A slight study of astronomy or chemistry is sufficient to

* This paper was read by Miss Garland in May, 1872, on the occasion of her graduating from Madame Kriege's Normal Class.

reveal almost infinite adjustments, of a like nature, in the *inorganic world*. All organic forms witness to the law. See the germinating seed! Plant it as you will, the plumule and the rootlet turn in their proper and opposite directions, — the one upward into the air, the other downward into the earth; and only through the connection of these natural contrasts do we receive the perfect vegetable form and functions. The topmost branches of the forest-tree, reaching far towards the sky, and its roots a hundred feet below, tortuously boring their subterranean way, are not only *outwardly* and *visibly* connected by the erect and massive trunk, but have their vital union in the sap, the blood of the tree, — a secret, noiseless current flowing through its body and leafy fingers, from root to crown and crown to root.

Governed by the same law of growth, the tiny *speedwell* opens its blue eye, scarcely an inch from the ground; and between the giant tree and the baby weed we have countless variations of the same theme. But the forms around us are so manifold, how can there be unity? is the cry of our unbelief. Yet we can trace all organic forms to the cell; all inorganic forms, to the primary crystal shapes in our earth-crust. From the rock-crystals to the sky-crystals, the fairy snow-flakes, we can follow the "divine geometry," and see that Nature's *manifoldness* is still *oneness*.

And the being who is moved with wonder and admiration as he marks the grand effects of this law of connected contrasts, — is *he* an exception to the law? Does he not at the moment unite the world of matter and mind? His physical life is developed and sustained like that of all organized beings. He breathes by opposites, — by inhaling and exhaling the air; his body is nourished by opposites, — by assimilation and elimination of food; he thinks by means of opposites, — by recognition of similarity or difference through comparison. Surely man himself is a most marvellous connection of contrasts!

Our observation of inanimate and animate nature convinces us of the universality of this law; and, if we choose to question Art, she will tell us that her creations and colorings are likewise skilful contrasts and combinations of a *few simple elements*, according to Nature's rule. A recent scientific writer says: "The number of substances deemed elementary has varied with the advance of science, but, as compared with the *variety* of their products, that number may be considered infinitesimally small; whilst the progress of analysis, with glimpses of laws yet unknown, renders it almost certain that *this* number will be found smaller still. Yet out of this small number of elementary substances, having fixed laws, too, limiting their combination, all the infinite varieties of organic and

inorganic matter are built up by means of nice adjustment. All the faculties of a powerful mind can utter their voice in language whose elements are reducible to twenty-four letters; so all the forms of nature are worked out from a few simple elements having a few simple properties."

Now let us turn to Fröbel's application of the law of contrasts, and their connection in education, — understanding *education* to mean the harmonious development of man's entire nature. As instinctive manifestations or natural impulses serve for the development of *all* creatures, Fröbel would aid this natural development in the child by supplying from the earliest period external conditions favorable to healthy growth. Nursery plays and songs, used instinctively the world over, he would have not less natural and fond; but more wisely turned into a means of strengthening the pliant limbs, and at the same time healthfully feeding the receptive mind. Regarding *first impressions* as the food by which the soul is aroused and strengthened for its manifestation, he would have these impressions given by means of a *few simple* objects, presenting marked contrasts, yet harmonious in combination; for, thus receiving through the senses *clear impressions*, the mind will, later, work them into *clear conceptions*, and by and by reproduce them in intelligent acts.

Accordingly, we find the *first* Gift in Fröbel's series of objects to be six colored worsted balls, of a size suited to little hands. In the ball is presented the simplest, yet most comprehensive, of all forms; and gradually the child is made acquainted with primary and secondary colors, and their harmonious arrangement. Ball-plays, constantly exemplifying our law by means of rhythmical motion, are carried on from the nursery through the Kindergarten, and aid in physical and mental development.

The *second* Gift — a wooden sphere, cube, and cylinder — differs in its substance from the first, but is connected with it in the form of one of its three objects. Here our contrasts are the sphere and cube; while in the cylinder we have their connection.

The *third* Gift is a two-inch cube, divided once in each dimension. It has an obvious connection with the preceding Gift; but its divisions enable us to produce, according to law, a great variety of forms. From the third to the seventh Gift we have cubes of various sizes, each presenting some new feature; in the fourth are oblongs; in the fifth, the small cubes are divided into halves and quarters; and, in the sixth, we receive doubly divided oblongs.

The solids then give place to surfaces or planes; and with these the law is carried out in a series of geometrical forms. From the plane to the embodied line, in small staffs; from the embodied

line to the pictured line, in drawing, and the point in pricking, we follow constantly the same law; weaving, paper-folding, modelling in clay, — *all* the occupations of the Kindergarten are based on it; and the child, as he invents or studies the figure he produces by slight but orderly changes in the material given him, learns that, in forms of use, beauty, or knowledge, the symmetry of the whole depends upon the exact arrangement of the opposite parts.

But, like the child, do we still push back to first causes with "Why?" — *why* did Fröbel think this law so important in early education? It may be universal, and upon it all unity in diversity may rest: the *mature* mind may study it with interest; but surely the child cannot comprehend it! The answer is, The child is not expected to comprehend it, nor will he even hear of it as an abstract law. All science is based on experimental knowledge: the child's knowledge is experimental.

By dealing with Nature's fundamental forms, and constantly applying, though unconsciously, the fundamental law, in the formative period of life, arrangement, classification, and combination become life-elements, and a deep and broad foundation is laid for lofty and liberal culture.

We must not, however, forget that there are perverted natural impulses; and, if time allowed, we might show that Fröbel's system furnishes a corrective for these: for instance, we have in it a means of turning the impulse we call *destructiveness* into *constructiveness*, by developing through this law the child's self-activity in *creative acts*.

We should like to dwell upon the application of the law to the formation of character: we can only touch upon it. The harmonious blending of play and work, of freedom and order, of individual rights and social duties, — the connection that is established between the works and plays of the child and the industries, arts, and sciences of men, surely creates an atmosphere favorable to the formation of good habits, and the love of the Beautiful, the True, the Good.

The unity of human life, through all its different phases, is recognized. "The child is father to the man;" and *Education*, if worthy of its name, must help to bind the days of this human life "each to each with *natural piety*." Schiller points to this need of moral culture, in these words: "It is not enough that all *intellectual* improvement deserves our regard only so far as it *flows back upon* the character: it must in a manner proceed *from* the character, since the way to the head must be opened through the *heart*. Cultivation of the perceptive faculty is, then, the most pressing want of the age, not only as a means to make a practical application of an improved

insight, but for its own sake; because it prompts to this improvement of insight."

But the man of facts — the man immortalized by Dickens, "Mr. Thomas Gradgrind" — objects to any law that aids the development of the *Ideal*, to any system that excludes two of the distinguished r's — reading and writing — until the *mature* age of seven! We do not hope to move him by argument: he is wholly wanting in faith, "the evidence of things not seen." He will still repeat, "Facts alone are wanted in life. Plant nothing else, and root out every thing else. You can only form the minds of reasoning animals from facts, and nothing else will be of any service to them; stick to facts — facts — facts!" It would be of no use to tell him that the senses are the feeders and tools of the mind; and that his favorite system of instruction, which presents the abstraction before the object, the sign before the thing signified, is contrary to natural principles: he will continue to regard young children as "empty pitchers to be filled to the brim with imperial gallons of facts."

It would be worse than useless to speak of *unity* to one who is content with *uniformity*, or to refer to the model given us by the Divine Teacher when he spoke to the simple people in parable or comparison, impressing their minds with the objects of external nature, that through them they might learn the highest spiritual truths. No: we cannot in this way persuade such an objector; but it would not be very difficult to supply him with *facts* for his note-book, showing that the age calls for reform in its most vaunted school-systems; that stimulation of the intellect must be balanced by practical work; that formation of character must be a primary object, and the end aimed at in primary schools, if we would lessen the obstinate numerical *facts* of pauperism, vice, and crime.

So long as we seek definite results, fiery-red with haste, and those results not always the most ennobling, we shall never apprehend that golden mean between Person and Condition, Freedom and Nature, where the true humanity will finally rest and expand.

"The age culls simples,
With a broad clown's back turned broadly to the glory of the stars;
We are gods by our own reckoning, — and may well shut up the temples,
And wield on amid the incense-steam, the thunder of our cars,
For we throw out acclamations of self-thanking, self-admiring,
With — at every mile run — faster — Oh, the wondrous, wondrous age!
Little thinking if we work our souls as nobly as our iron,
Or if angels will commend us at the goal of pilgrimage."

We believe in Fröbel's law; and we believe, too, that it must be no *dead letter*, but a living power, in teachers filled with somewhat

of the loving, gentle spirit of the man who understood the law in nature, and discovered its use in education. Like Fröbel, his followers must strive to be true to nature, to man, and to God, waiting patiently while they labor in a new, and, in our age of steam, suspiciously *slow*, way. They can, at least, give so much of the world as falls within their influence *a direction* toward the good through the beautiful, toward the unseen and eternal through the seen and temporal; and if the "tranquil rhythm" of time should fail to bring its development within their view, yet the *connection* between seed-time and harvest will be clearly established when the great Parable of Nature shall be unveiled, — when the seeming discords, the sharp *contrasts*, of our earthly existence — its good and evil, joy and sorrow, effort and apparent failure, meeting and parting — shall be resolved into the sweet accord, the rich harmony, of an undivided, a perfect life.

MRS. PLOEDTERLL'S PAPER,

Read at the German Teachers' Convention at Hoboken, August, 1872.

Undoubtedly the plan and practice of the Kindergarten sprang from the clear perception of the deficiency of education in general, and of home education in particular.

Fröbel, starting from the fundamental principle that education should keep even pace with the organic development of man, and should be continued without cessation or interruption, found — on comparing that which home education afforded up to a certain age with that which school demanded at the same time — a *void*, in which he discovered the first cause of the failure of all later education and culture.

Not only this, but the whole practice of ordinary education, brought to him the conviction, that here, above all, help was needed, if the cause of education was not to remain botch-work for ever, and thus impede the successful development and the ennobling of future generations. To reform the parents, to educate them anew, to force upon them the clear conviction of that which was actually needed, was too slow a means: the more sensible way was to commence at once with the children themselves. By this means, a double advantage was gained: the children were benefited by the new system of education, and their homes were indirectly improved through their influence.

There are some persons who lack all knowledge of any rational system of education, who possess neither the desire nor the ability

to educate; there are others, who, in consequence of business occupations, cares for daily support, or other obstacles, are prevented from carrying out a good and systematic course of home education.

In such cases, children are generally neglected; and this, unfortunately, at an age when (as nature evidently shows) the foundation of all good in the future can and should be laid.

What, then, is the work of the Kindergarten in connection with education, both at home and in school?

Let us first consider the relation of the Kindergarten to the family. As far as the educational task of the Kindergarten is concerned, it should complement home education when the latter is good, or not altogether bad; where it is bad, the Kindergarten should ameliorate its condition, or take its place.

There are, we admit with pleasure, many families who devote themselves with love and tenderness to the task of educating their children; but, notwithstanding all their endeavors, it is impossible for domestic education to do all that is required for the development of the children. Obstacles of various kinds arise in the midst of the family, but can be avoided, if the Kindergarten takes upon itself the duties of home training.

Some very important auxiliaries are not offered to the child at home: as, for instance, the uninterrupted intercourse with other children; the variety of useful and yet child-like occupations; the regular and harmonious exercise of the body, — in fact, all necessary opportunity for the development of physical and moral strength and independence. All these opportunities the Kindergarten offers, in a systematic order, in its daily plays and by its varied means of occupation.

The child easily learns and improves among its companions. One serves as a model to the other, — a model which is readily followed. The little ones stimulate each other: that which is familiar does not become tedious; that which is new presents no difficulties; nowhere stubborn self-will or ill temper, for the intercourse of the little ones is all joyousness and indefatigable zeal. The desire for imitation — this useful element in the child's constitution — finds ample scope in the Kindergarten, and is called into exercise without overstraining or fatiguing its faculties. This fact has long since been acknowledged, and is sufficient in itself to settle the dispute regarding the advantages of collective over isolated education.

And to the families of the poor, where father and mother must both work for their support, and consequently cannot give any time or care to their children, the Kindergarten is a positive blessing.

As it cannot be denied that a great portion of the misery of the

world has its origin in the increasing demoralization of the people, it becomes the duty of the State and of all philanthropists to help, where help can yet avail. Money and labor alone cannot combat the enemy which threatens civil prosperity: morality and culture alone are able to resist successfully. These powers should, therefore, be called into exercise; and this can easily be accomplished, if the children of the afore-named classes enjoy from their earliest childhood the advantages of a good education. The so-called "children's asylums" (Bewahranstalten) are excellent; but, if they are to supply more than merely temporary good, they must adopt the educational system of the Kindergarten.

Let us now consider the relations of the Kindergarten to the school. With regard to the school, and preparatory to it, the mission of the Kindergarten differs entirely from that which it holds toward the family: it serves as a systematic means of education destined to be the link between home and school. How can it fulfil this mission? Only by combining the characteristics of home and school education, and by adopting a system which, rendering a continuation of home life possible, prepares at the same time for the more earnest duties of school.

Not upon any law founded on scientific examination of human nature, but on *usage*, rests the custom of not sending children to school until their fifth or sixth year. It is not our object here to examine the evil produced by this practice of initiating the child into school life at the above-named period: it is our task to consider what may be done before the period of entering school, and what is necessary on entering it.

It is of the highest importance that the mental faculties of the child shall have been so judiciously exercised that the first lessons at school do not produce any ill effect upon the child's capacities and powers. Formerly, before the Kindergarten ranked amongst educational institutions, the child, after spending from five to six years at home, without training or discipline, was sent to school, and there expected to learn at once. What were the natural consequences of such a course? With amazement, yet without understanding, the child looked upon the new life that unfolded itself before its eyes. The intercourse with other children, it is true, was pleasing; but far from pleasant was learning, observing, thinking, acquiring: with these things there had been no acquaintance hitherto. Finally, however, its mind became familiar, in a painful, dry, and mechanical manner, ill-suited to the tastes of a child, with the work and exercises of primary instruction.

Does this abrupt change from home to school training favor a free, uninterrupted development of the child's nature? No; though

the children may from habit gradually fall in with the custom of the school, and submit to the unnatural ways imposed upon them. The disadvantage of such a system cannot perhaps be traced back to its source in the individual. Careful observers, however, of the human mind, as well as of whole nations, have discovered the source of so much deficiency in culture, and of superficiality in attainments, in that first-imposed instruction, in that injudicious drilling of the mental faculties, in our primary schools.

It is the task of the Kindergarten to remedy this evil, and to establish an intermediate link between the home and school, destined to offer to the child that absolutely necessary preparation by which the embarrassment and bewilderment, the injury of the child's mental faculties on entering school, will be prevented, and a rapid understanding and mastering of the new instruction effected.

After these remarks, there remains for us only to consider the method of the Kindergarten. The Kindergarten satisfies all the wants of the child's nature, by promoting, at the same time, its physical and mental development. For the strengthening of the body there are, in the first place, regular exercises in calisthenics and gymnastics; secondly, movement-plays (Bewegungsspiele) in the open air, and also in the house, — both combining to attain the desired end in a manner easy, pleasing, and useful to the children. Frequently the plays are accompanied with songs, which exercise great influence over the child's feelings and manners. The fellowship of the plays, the reigning freedom, the prevailing gayety, — all these together call forth in the hearts of the children moods and sentiments which may be considered the forerunners of a conscious love of the good and the beautiful.

Elements so injurious to the culture of the heart as a stubborn seclusiveness, obstinacy, quarrelsomeness, imperiousness, or pride, are entirely banished from these regions. Children are brought and kept together here on the principles of a harmonious working of equal claims to culture, development, and the care of the teacher. And is this to remain without influence upon the child's soul-life? Will it not make its heart susceptible of all that makes a human being truly happy?

The movement-plays are of decided advantage to the mental development of the child: it acquires, and without trouble, an intuitive knowledge of actual life; it learns to understand a number of occupations and actions, and to judge of them, without injury to its tender organization, and without becoming precocious. A similar advantage it derives from each particular exercise of the Kindergarten.

What a rich field is open to the thoughtful Kindergarten-teacher

in the Tale, for instance. How she can work upon the child's imagination! Then the ball-plays, — how they promote skilfulness and grace! As for the building-blocks, here are new shapes with which the child becomes acquainted; and what a variety of forms and structures can be produced!

. . . . . .

You will be convinced by this explanation, that in the Kindergarten alone children can receive in a natural manner that preparation and fitness for school without which the school can never accomplish what it should. The school in its present state lacks the proper institution to precede and succeed it.

In conclusion, we may say of the Kindergarten, in the words of Diesterweg, "If we ask the teachers to whom we intrust our children what pupils they like best, they answer that they consider themselves favored in receiving children into their schools who spent their first years in the wholesome atmosphere of the Kindergarten."

WHO SHALL BECOME A KINDERGARTNERIN?

Opening Address to her Normal Class of 1874–75, *by Emma Marwedel.*

How often we hear the remark of mothers, "I am not able to teach my own children: *that* has to be done by some one else." On the other hand, do we not often hear, "I am *only* the teacher, and cannot be responsible any farther"?

Now, the first requirement of the Kindergarten (or the Fröbel system) is, that the mother shall become a teacher, and the teacher a mother.

Differing in nothing else, then, but in this point from the usual routine of teaching, any thoughtful person will at once recognize the great difference between the ordinary mode of teaching and the Kindergarten system.

I do not intend, my dear friends, to give you, to-day, an explanation of the system itself; but I will sketch, lightly, the new field of knowledge, to which you expect to be led by me, for information and direction. In order that you should know its grounds, its necessary fertilization, its plants, their growth, their uses, and, finally, the means to bring them to their highest perfection, I intend, first, only to refer to what is needed on your part, if you are to accomplish the work to which you have decided to devote yourselves. I therefore ask, Who shall become a kindergartnerin? Only those who, —

1. Are able to depend on a healthy, graceful body; a perfectly balanced, serene temper; a good voice; a lively, sympathetic countenance; and a loving heart for children.

2. Those who have already not only a good foundation of general knowledge, but who are themselves interested in all questions about causes and effects; are able to catch at once the ideas of the child, and to reproduce them in such a way that they shall also instruct and interest the child to make its own original representation strictly according to Fröbel's laws; dictating only to develop the child's own knowledge, and lead it to observe and compare for itself, to go from the general to the special, from the concrete towards the abstract, and always in direct connection with what is at hand, making an impression upon the child's senses, and comprehensible by him.

3. Those who have practical ability to learn, and artistic talent to execute Fröbel's occupations, and are able to impart them to the child without any mechanical drill (though instruction in order and accuracy in detail are essential), always bearing in mind that *these* occupations are only the tools for a systematic educational development of all the faculties born in and with the child; and that the explanation of how and why these tools are to be applied according to obvious laws contain the most important points of the system; and, farther, that these laws have to be fully understood in the movement plays and use of the ball, as well as in the weaving and the modelling, so that their profound logical connection, for the rigorous, systematic appliance of them, may be recognized. This philosophic insight into the depths of the system is needed in order to mature you to independence of thought and originality in arrangements, — for kindergartnerinen are nothing if not original, — and that you may do justice to your individual talents, your own conceptions, your own observation of nature and life, and of their educational relation to the child and its human existence; and be saved from the great danger of debasing the system to a repetition of mere words, phrases, and dead actions, thereby introducing more monotonies, more mechanism, and narrowing influences into *this* educational training than exists in the ordinary school methods. There never was a more liberal, tolerant leader than Fröbel himself, who, in all his works and all his letters, addresses the motherly and individual *natural* teaching power and ingenuity, — the source of his own ideas.

4. Those who are able to observe, to study, and describe, the wonders and the beauty of nature and man, in that elevating, poetical, and moral sense we call *religion*, — a religion which teaches the tender heart of the child what is right and wrong, by filling its

sweet mind with taste for beauty; naturally to reject the wrong instinctively and habitually, while unconsciously becoming aware that it is born to serve itself and others, and that life has no other value than what we make of it by our own work, and that each one is responsible to the *whole* of which even the child is a part; every play, every song, every little gift made by the child, being presided over by this spirit.

5. And, finally, all those who are earnestly striving to fulfil these conditions may joyfully enter the glorious field of this educational mission, known under the name of the Kindergarten system. And if ever any earthly work does carry its own rewards, it is the teaching and loving of our dear little ones according to Fröbel's advice; making the teacher a child among children, and the happiest of all, because she feels that she is a teacher, a mother, and a playmate, all in one! But she must not only be the youngest and the oldest of her circle: she must also unite them. The power she exercises will lead the children, unconsciously, either to wrong habits or right power. Her unworded but powerful example is to impress the young mind with all the higher aims and laws of life.

She has to be true, firm, just, and, above all, loving. The few rules, once given, have to be kept strictly; orders, when given, must be fulfilled. She must live *in* all and *for* all, never devoting herself to one while neglecting others. She must hear and see, have an eye and ear for every thing, good and bad. Then the child will feel bound under the spiritual power, which will fill his whole imagination, his faith, his love, his veneration. It will be a teacher that never fails! And this, finally, is the key to discipline. Without it, all other powers will be powerless.

In giving you the programme of the work for the season, let me say, that I think nothing needs the whole power of artistic and general knowledge and experience, the whole depth of Fröbel's philosophy, and the whole everlasting source of originality and reason, more than the learning and right application of the Fröbel occupations; and I think it is the greatest mistake of some of the normal schools of Germany that they have the occupations taught too mechanically. With me your work will be: —

1. Making the six soft balls of the first Gift.

2. Learning twelve ball plays, songs, and music.

3. Building with the third, fourth, fifth, sixth Gifts of Fröbel's series, according to dictation, supplemented by free inventions, accompanied by conversations suggesting how to talk with the children while they are working.

4. Laying of planes in series of forms, dictated, and by free invention.

5. Laying of sticks in series of forms, dictated, and by free invention.

6. Laying of rings in series of forms, dictated, and by free invention.

7. Pea-work in series of forms, dictated, and by free invention.

8. Weaving a series of patterns, first from dictation, and making at least six inventions of beauty.

9. Perforating twelve cards in a series of forms symmetrically combined, with twelve fancy pieces of original invention.

10. Sewing of twelve perforated cards with colored worsted, in lines, vertical, horizontal, oblique, and variously combined, according to a dictated series, with six freely invented forms of beauty.

11. Interlacing of papers (and of slats), by dictation, followed by free inventions.

12. Folding of paper in series of forms of knowledge and beauty, dictated, with six free inventions.

13. Cutting of paper in series of forms of beauty.

14. Drawing, according to dictation, series of lines and forms, followed by free inventions.

15. Modelling, in clay or wax, twelve forms of knowledge, and six free inventions of forms of life and beauty.

16. Learning twenty-five movement plays, with the songs and music.

17. Writing abstracts of the lessons given, on the *rationale* of the work.

18. Writing of essays.

Miss Marwedel adds: "I have made my own arrangement for a systematic following out of a series of forms of knowledge, in weaving, sewing, perforating; and these series have to be carried out with the necessary convincing enthusiasm, which is needed to make the children see in the same light that the teacher does, leading them beyond mere imitation to a real *ownership* of the thoughts illustrated by the practical work."

Miss Marwedel also says, in answer to my proposition to publish her lectures on the ball and other movement plays: —

"After the public statement in the Messenger, that you never had had opportunity personally to judge of my normal school, I thought it advisable to send you a few of my lectures, and give the table of work for the normal class. I did this to give you as much insight into my work as possible, wishing to gain your approval as a faithful co-worker, and to justify the interest and friendship you have expressed. Having reached this point, I regarded the object attained, and should rather decline to have them printed."

Foreign Intelligence.

The following letter, which we have just received, shows that in Germany also the same battle is to be fought against deterioration of the Fröbel education in the *interest of trade*, that the American Fröbel Society is organized to fight here.

Dresden, March 28, 1877.

My Dear Miss Peabody, — At the request of Madame Marenholtz, I write you to apologize in her name for the delay in replying to your last two letters; and to explain to you, in as few words as possible, the real question now at issue between the genuine disciples of Fröbel and those who use his name without having the slightest comprehension of his principles.

The question is rather a complicated one; and Madame Marenholtz has of late years written so little in English that she feels it would be difficult for her to explain it clearly. She has, therefore, trusted me to repeat to you the substance of a conversation, in which she has given me the history of the conflict.

Some years since, when Madame Marenholtz was still living in Berlin, and devoting her time and energy to the building up of the Kindergarten cause in that city, she became acquainted with a young gymnastic teacher, by the name of Goldammer, who professed a great interest in Fröbel, and seemed anxious to devote himself to the study of the Kindergarten method. Feeling the necessity of securing friends for the system among professional teachers, and believing Goldammer to be sincere in his enthusiasm, Madame Marenholtz spared herself no pains to make Fröbel's ideas clear to him; gave him the privilege of attending her lectures, and in private conversations tried to beat into his brain the essentials of the system. At first she had hopes that he would prove a true disciple; and it was only very gradually that she found out that he was only interested in the Kindergarten in so far as he could make it a stepping-stone for his personal advancement.

Meanwhile, however, he had read the Manual published previously by Jacobs, in Brussels, and fallen upon the idea of translating it into German. To this Madame Marenholtz objected, stating that the Manual was very incomplete; that it failed to state Fröbel's method, and was consequently not at all what was needed as a practical guide for kindergartners. Feeling, however, the absolute necessity of a hand-book of some kind, and fearing from her own state of health that she might die before she would be able to do any thing better, she finally allowed her objections to be overruled, and consented to write for the translated hand-book an intro-

ductory and a closing chapter, in which she explained the essentials of Fröbel's method. Thus, the first edition of "Goldammer's Guide" appeared *as a translation from the French of Jacobs, with additions from the pen of Madame Marenholtz.*

As Goldammer showed more and more of his true character, the breach between Madame Marenholtz and himself widened, until she refused to have any thing more to do with him and his spurious and selfish work. Since then, he has published a second and third edition of the guide-book, which he falsely calls his own; has entirely omitted to state that it is a translation; has added to the book a mass of nonsense, which can only injure the Kindergarten in the eyes of sensible educators; and has presumed to criticise Fröbel, and to claim that he has made improvements in the Kindergarten method! Finally, he stated that the illustrations of the different gifts and occupations were his private property, and that it was forbidden for any one to copy them.

Up to this point Madame Marenholtz held her peace. But to have been silent longer would have been treason to Fröbel and the Kindergarten cause. In common, therefore, with some other influential advocates of the system, she signed a protest, which was made public, and which attacked Goldammer on the following points: —

1. Because, without any true understanding of Fröbel, he boldly declares that "he based his system upon a mere philosophic phrase;" thus casting contempt upon the law which underlies Fröbel's method, and which alone gives it significance.
2. Because he adds to Fröbel's gifts inventions of his own, which are not only worthless, but absolutely injurious.
3. Because he dares to claim, as private property, plates and illustrations which are mere copies of Fröbel's originals; and which besides, being all methodical, might at any moment be discovered by the youngest child in the Kindergarten.
4. Because, contrary to Madame Marenholtz's positively expressed wish, he has retained her articles and her name in these later editions of his book; thus throwing the weight of her influence against the true interests of the Kindergarten.

Such is, in substance, the question about which you requested an explanation. You will see at once that it affects us in America thus far, that Goldammer's book must not be recommended to our kindergartners. You can, with clear conscience, say emphatically in the Messenger, that the man is a humbug and an ignoramus; and that he has so mixed the good, which he has stolen from the French Manual, with his own absurdities, that the influence of his book can only be injurious.

Goldammer's reply to the above-mentioned protest was published in the little journal called "Kindergarten and Bewahr Austalten." The protest itself was not given, nor yet the subsequent answer to and condemnation of Goldammer: so no fair idea of the question could be obtained. This journal is not reliable, as its publishers know nothing of the theoretical basis of the Kindergarten; and, if you ever see it, you must beware of being influenced by its statements. It is a purely money-making periodical; devoted to the interests of its owners, and not to the interests of the new education.

You can do another good work by publishing in the Messenger that the Kindergarten material furnished by Bretsch, in Berlin, is miserable; and by recommending those who wish to import the Gifts, &c., to order them from Vetter, in Hamburg. Bretsch is another self-seeker,—takes no care to have his material well made; and I can testify from personal experience that his blocks are never uniform in size.

Availing myself of this opportunity to assure you that I am trying to learn more of the Kindergarten during these months of comparative leisure, and begging you to accept the assurances of my kind regard, I remain, my dear Miss Peabody,

Very truly yours,

Susan E. Blow.

There are thirty-six signatures to the protest mentioned in the above letter; and, after the reply of Goldammer, three of them—Rudolph Benfry of Berlin, Alexander Bruno Hanschman of Waldenburg, Saxony, and Dr. Gustave Wittmer of Cassel—made another reply to him, quite elaborately (in the tenth number of the "Erziehung der Gegenwart," for 1876), which we would like to translate; for it would show that the editor of the Messenger is supported by the first authorities in Europe, in the assertion she made in a controversy of like nature with the above one, in which she was engaged last summer. She then said, that the Fröbel education, especially in the Kindergarten stage, is "not to be regarded as a *business, but as a religion.*" In the struggle for material good, which is a not unworthy, if too predominant characteristic of American life, we must not forget that "*the life* is more than raiment;" and that childhood is the pure *substance* which is to be conserved, and clothed upon with knowledge of nature and wisdom, divine and human, by those who can only have this gospel to administer, if they are single-eyed and pure in heart from self-ends. "Ye cannot serve God and mammon."

We use the word "gospel" in reference to Fröbel's mode of edu-

cation, because this mode is nothing less than to *live* with children from the beginning; seeking for them and ourselves the secret of life, the law of action. The kindergartner is the first minister of the gospel of life, after the mother; and it is as much, if not more, *a blasphemy and sacrilege* for a kindergartner to allow the question of *getting a living* in the material world to determine her activity in a Kindergarten as for a preacher to do so in a pulpit.

We have as much right, and it is as much a human duty, to preserve the work of educating children from charlatanry and the spirit of worldly business, as it is conceded to be to preserve pulpit service from this sacrilege. To become a preacher of the gospel of life to the grown-up, *as a mere business*, is conceded to be a sacrilege and a blasphemy. Not less so, certainly, can it be to administer this gospel to children, who are more dependent on the kindergartner than "the solemn assembly" of the grown-up can be on the minister; for children must be guided by human providence away from the forbidden, until their own understanding is developed. No human being ever avoided the forbidden without this guidance; not even the Christ child, who "grew in wisdom and grace," as well as stature, "*subject to his parents.*" It was the defect of the original first Paradise that there was no human guidance there, and hence moral death came into the world. But the Parental Author of Life did not abandon the race to Death. The seed of Life was planted in the *human relation* of succeeding generations, bringing the happiness of heaven (which is the *communion of love and wisdom*) down to mortals. This communion between the grown-up and child, this *living with* our children, which Fröbel makes the principle of education, cannot exist at all *except as a religion.*

The editor of the Kindergarten Messenger begs that its readers will take the *idea* which is expressed by discriminating the holy work of education from the business of *getting a living.*

The latter is also a duty. We do not say that there must not be *raiment*, but that we must not confound the raiment with *life.*

It is not everybody who can engage in that part of the work of education which is to be done in the Kindergarten, precisely because it is the nearest duty of some persons to *get a living* for themselves, and perhaps for others, *outside of it.* I confess to a sympathy with poor women and young girls in this, even to the point of weakness; and would help them, to the limit of my powers, to any legitimate business, — even to the business of instruction in any science or art. But the direction of helpless children into the method of life, which is the work of the Kindergarten, must not be profaned. "We do not live by bread alone."

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Kindergarten Messenger.

NEW SERIES.

Nos. 7, 8. JULY AND AUGUST, 1877. Vol. I.

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1877.

KINDERGARTEN MESSENGER.

New Series.

Nos. 7, 8. JULY AND AUGUST, 1877. Vol. I.

THE OPENING OF A KINDERGARTEN.

As many new Kindergartens will doubtless be opened in the fall of this year, I have thought it might be useful to novices in the care of children, if I should describe the opening of one by a lady long experienced in the teaching of little children, at which I was present. I have also had much experience in teaching myself, and I fully appreciated the value of the little talk my friend gave to the children that day; for she thus commanded their associations and guided their imaginations from the beginning, — two things essential to the success of a Kindergarten (in my estimation).

Indeed, it is an admirable plan, whenever a teacher meets with the flock of children for the first time, to have a familiar conversation upon the principles which are to govern their mutual action. A capacity to do this is very rare. It usually requires experience to do it very well; but the theory of it will aid one the very first time.

After receiving the little ones, as one would receive a group of children at a youthful party — indeed, she greeted many of them, as they were brought to her, with the words, "Oh! *you* have come to my little party too;" or, "Have you come to play with me and these other little children? what a pleasant party we will have!" They were all attracted by the little chairs and the low tables, through the centre of which were ranged some beautiful plants, in full bloom, in flower-pots. Each child had one of these in front of it, as it seated itself by invitation at the tables. The plants were duly admired. Some of the children knew the names of many of the flowers; to others they were new. After a few minutes' conversation about them, my friend said, "I suppose all these little children have seen a garden. Have *you* seen one?" she added to a little girl near her. "Yes," was the reply; and many others said, "I have," or "We have a garden," or "We have a great garden."

"Do you know what a Kindergarten is?" — "Mamma said I was coming to a Kindergarten," said the same little girl who answered her before.

"Yes, this is a Kindergarten. 'Kinder' is a word that means children; and you all know what garden means. I have flowers on the table, that grew in my flower-garden; and now I have some children in my Kindergarten, who are to grow with flowers. What are the flowers of the Kindergarten, then?"

No one answered.

After a moment's pause, she said, "I think your mammas (who were still present) know what are the flowers of the Kindergarten."

One child said, "I guess you mean children." — "Yes, I do: you are the flowers of the Kindergarten, — the prettiest, sweetest flowers in the world. And how are you to grow?" — "We grow every day," said one child. — "Yes, you will grow a little larger and a little taller every day, till you have grown up to be men and women. And shall you stop growing then?"

"Yes," was the general reply. — "You will stop growing larger and taller, as the plants do; but when the plants have grown enough, what else do they do?" — "They have flowers."

"And when you have stopped growing larger and taller, what will your flowers be? You will have flowers, too."

No one could tell.

"You will be thinking and doing things all the time; and your thoughts and doings will be your flowers. I hope they will all be beautiful ones, and have a sweet perfume. I hope they will smell as sweet as roses."

This made the children laugh.

"God has given roots to the plants to help them to grow. They suck up food from the ground. We put little seeds into the ground, and some roots grow out of them down into the ground, and leaves and stems grow out of them up into the air. God gives you a head full of thinkers, and they help you to grow."

All the children who were old enough to understand this laughed, and were pleased. We do not know how much of it the little three-year old ones understood; but they looked as if they did.

A ball play was then proposed; the children sitting upon the floor and rolling the balls to each other. After that, they were invited to sit at the tables again; and there was a talk about the color of the red ball, all the other colors being deposited in the basket. The talk was something of this kind.

The children were asked what else they remembered that was of the same color; which brought out the mention of roses, geraniums, pinks, red ribbons and silks, red flannel, &c.

Soon most of the mothers went away, promising to return for the children; and the latter were so much amused that no objection was made to this.

I thought this a very happy beginning. It was perfectly intelligible to all the children, except two or three very small ones, perhaps; but, in my frequent presence in this Kindergarten, I heard this idea of the growth of the children frequently alluded to. The talk was virtually repeated again and again; and one song sung whose words are singularly appropriate to the subject, and easily explained to children, who take *ideas* much oftener and more easily than many people give them credit for doing.

Good morning, glorious sun!
Good morning, glorious sun!
Good morning, glorious sun!
How I love the light of the sun!

God sends his bright spring sun
To melt the ice and snow;
To start the green leaf buds,
And make the flowers grow.

God gives his love to man,
To make his goodness grow;
Let us be sweet like flowers,
That in the garden blow.

Let Love and Thought speed on,
Like sisters, hand in hand,
To spread the goodness round
In all the happy land.*

If a Kindergarten is to be of the full value to children, nothing is more important than how it first strikes them. Some people think it is nothing but a play-time, like other play-times; but this is a great mistake. Care must be taken that it shall make a different impression from other play-times, or else its peculiar value is lost. The true idea is, that the few hours in the day spent in the Kindergarten shall be something apart from the promiscuous — and I may say aimless — recreation of the rest of the day: not that any recreation that is worthy of the name is necessarily aimless; but, in the way children are mismanaged, it is in fact often so. If children are in any way put in relation with nature, — either by being sent out of doors to seek their amusement, or given something to do which will exercise their faculties, — such treatment is educating; but often their play consists in rude tumbling, and preying upon each other. When they have attendants, these are full of devices to keep them contented, and prevent them from troubling their mothers; and these devices are not always good for the children, morally or intellectu-

* See R. W. Emerson's Sonnet, "Love and Thought."

ally. The Kindergarten interval should be each day a poem, as it were, fully and consciously developed in the mind of the teacher before she meets the children: its motions set to beautiful music, its occupations a sequence in her mind. It is, indeed, a religious service for the children, in its adaptation to their wants and capacities; in which kindness to each other, and truth to others and to themselves, are the points of doctrine to be aimed at. The teacher must prepare herself for this service each day with reference to the children she has in hand, under the guidance of the principles of the system. This methodical preparation of herself for her day's work does not necessarily involve any martinet plan of discipline or instruction; but it does involve a sequence of ideas in herself, which, in the administration of her work, will produce a sequence of thought and act in the children.

All rude play (not all joyous play) should be eliminated from the Kindergarten: the precincts should be sacred from it, indeed, at any time. My friend always received the children as she would receive guests, — never forgetting the little affectionate courtesies of reception, — and always parted with them in the same way: so that the proprieties of life were a part of the technical education of the Kindergarten, without the necessity of expending a word of precept upon the subject. Every thing was *lived* in her Kindergarten, not inculcated. Every association was kept sacred. And that this beautiful order which pervaded the place was not oppressive, was proved by the love the children had for her and for the place, by their regret when the time came to close the session, and their often-repeated exclamation, that they wished they could return after dinner, that they did not want any dinner, &c. There was sufficient authority in her presence, and in her mode of dealing with those who were not gentle or courteous in the beginning, to make every thing like opposition melt before her, without any crisis of discipline more severe than conversation. The charm of the occupations won the children to effort and to industry, without any claim being made upon conscience. She was strongly of the opinion, that no intellectual duties should be required of little children, except truth, politeness, and kindness. These involve all childish morality. The spirit of liberty was there, but no spirit of license.

It has been remarked of Kindergartens, that there should be freedom of action enough to insure some misdemeanors for experiment's sake; but, in my friend's case, the spirit of misdemeanor was quelled by a higher sentiment before it came to the surface. It was enough for the children to hear of rebellious childhood in the stories that were told them; and there is no danger that there will not be impulses of the will that will give the emotion of freedom,

even if there is an influence that cancels the expression of it in time for good and polite behavior.

"Oh! my dear, was that polite?" was the severest rebuke I ever heard her give. "Let us have a little talk about that" was the nearest approach to a punishment; for, in the worst cases of aggression, she would draw a child to her side, and say, "I am afraid he will not love you, if you do so;" or, "I can not ask any one to sit by you, for they may be afraid of you." But, generally, the wrong impulse was checked on the spot, in the seat or in the play, without even banishment to another part of the room. The play-ring must come to a stop, the occupation must be suspended, till all are in harmony again, on the principle that a good many people in a room cannot go on doing things together pleasantly, till all are in the same spirit; *i.e.*, understand one another. She sometimes remanded the child to the inward teacher, designated as God within us, and the only ever-present help we have to grow good with; since not even mother or father can enter into us to make us do right. We have the means within ourselves, and must learn to use them. "Order is heaven's first law," and "Liberty is only of the sons of God," were fully understood in that Kindergarten. The Golden Rule was the only rule, and it proved all-sufficing. Whatever else might happen in the day of a child who went to that Kindergarten, those three hours stood out prominent for happiness and for good, — every thing adverse to self-reflection and self-government being eliminated, and no merely extraneous help recognized. I say every thing adverse to self-reflection and self-government eliminated. I do not mean all temptation to doing wrong eliminated; for that cannot be, where human beings exist. Growth is humanity's natural condition; and that involves the idea of imperfection, out of which growth proceeds. The natural warring of the elements of being are a sufficient quarry for error; but the more peacefully strength can be acquired, the better its texture, and life will bring sufficient occasion for testing it. The expression "Paradise of childhood," which has been applied to the Kindergarten, does not mean that human passion, and the strivings with it of the conscience, do not enter it: but that all unnecessary obstacles to the growth of self-government are absent; that careful guidance is provided, and ready help at hand when wanted. The most stubborn wills, the most uncomely selfishness, yield abashed before the ideal of good, kept prominent by happy surroundings and consecutive thinking. Children are capable of understanding great principles, if they are presented with simplicity and acted upon intelligently. There is no earthly discipline to the adult mind so useful or so exacting as to stand in the place of a

guide to trusting, unsuspecting childhood. What the grown-up *do* before children is of infinitely greater weight than what they *say*, if what is said is not *lived* also.

The children were kept conscious of God's presence and omniscience by the words of many of their songs, without the formality of a set prayer or a prescribed attitude. They loved dearly to sing the Lord's prayer in one of its beautiful musical settings, and continually chose, when asked for a song, those that recognize the heavenly Father's love and care, the thought of which is so precious to timid childhood, if it is presented without the terrors of the law. These should be reserved for later needs; and should then be presented, not as arbitrary decrees of a vengeful God, but as gracious laws whose violation brings consequent penalty, growing out of the nature of things. The idea of *law* itself can be exemplified to very young children, by means of Nature's symbols of it. The application will come of itself, as we all may remember in our own consciousness; and it is the anchor upon which the soul rests from the first dawnings of reflection.

A Mother.

A MAY-DAY FESTIVAL.

During the last year, a Kindergarten has been established in the Church Home at Angora, on the Westchester Railroad, a short distance from Philadelphia. In Mrs. Thorpe, we have found a zealous and conscientious kindergartner, who is devoting herself most unselfishly to the development of her pupils; and these twenty-four little ones are already showing the happy results of the system. Tenderness and loving care are softening and drawing from these little orphaned hearts answering love. A sense of the rights of their companions, a desire for "fair play," is repressing their selfish instincts. And as their bodies grow stronger in healthful exercises, and their intellect expands, their little fingers are beginning to acquire that training which will prove the greatest advantage to them when they leave the Home, — the training that will make them skilful artisans or capable servants, — useful and self-supporting members of society.

While attending the usual monthly meeting of our Board, on Tuesday, the 1st of May, I was drawn to the window by a burst of music: —

"The sweet birds are singing from arbor to spray,
And cheerily singing of the merry month of May,
Sing children, sing with me,
Merrily, cheerily!"

The singers were invisible; but a chorus of sweet childish voices bore to my ear the answering words. And, now, the infant procession, which had formed in the Kindergarten room at the back of the house, came winding through the garden paths; and a babbling brook, freed from its icy chains and rejoicing in its liberty; the peach and cherry blossoms, rich in beauty and fragrance; the tender green of the budding forest-trees, and the varying lights and shadows upon the soft grass, — seemed to join with indescribable harmony in the fresh, pure song.

At a distance, the little band, with their uncovered heads and white aprons, looked like a procession of choristers; but on nearer view we saw that it was a May Queen and her Court. A group of little boys went first, strewing the path with blue and white violets and golden butter-cups; then came the Queen, a graceful fair-haired little thing, crowned with flowers of every hue. Two maids-of-honor followed, — chosen, as Mrs. Thorpe told me, not for beauty, though they had sweet, pleasant faces, but because they had entered the lists against themselves, and had come out victors in the good fight.

Still, the pretty army marched on, like well-drilled troops; now widening into a broad phalanx, and then melting by twos into a narrow file, without disordering their ranks. In and out, through the garden paths, forming and reforming, winding and turning, at last they circle about the old oak-tree in the middle of the grass-plot. Here the little soldiers stand still, and the May Song dies away on their lips.

Mrs. Thorpe now opens two baskets, and, as the boys come up to her one by one, to each she gives a little May-pole gay with ribbons, and a bunch of wild flowers. Each boy then selects his partner, gives her the bouquet, and offers her his arm; and thus they march, with slow and stately step, about the old oak-tree, until each boy has his May-pole, and each girl her bouquet. Then suddenly they form a new figure, the boys crossing their poles in the centre, and the girls dancing round them with their flowers in their hands, singing the pretty song published in the last Kindergarten Messenger, "Buttercups and Daisies," set to a lively air. They sway backwards and forwards with lifted arms, as if holding up daisy chains; while the birds and the sunbeams seem to share in the mirth of these innocent little ones.

Bean bags and some other games followed. Afterwards, the simple banquet: sugar-plums, in bright papers of their own cutting, which they distributed to all the inmates of the Home, and to all their guests, with eager generosity. For days they had been cutting these delicate papers, and wrapping the sugar-plums in them

for the festival, "without asking to eat one of them" (their teacher said). Now, as their little hands pressed their treasures upon you, looking down upon their flushed cheeks and sparkling eyes, you saw that it was "more blessed to give than to receive." Afterwards, when baskets of simple cakes were opened by the kindergartner, there was an ample store for all. As many as the little hands and arms could hold were given them, and soon disposed of.

And so the simple May Festival came to a close; but its memory will long linger in the heart of one at least of those who sympathized in its joy. C. F. H.

WHAT BOOKS SHALL WE READ? No. 2.

We have an "embarras de richesses" in the way of books to notice this month. We only attempt to notice those which are valuable for a kindergartner to read.

But first comes "The Reminiscences of Fröbel," which Lee & Shepard, of Boston, have just published, at the instance of the originators of the American Fröbel Society. This book is, from its biographical character, and the conversations of distinguished people of which it is made up, a book to please those who read for entertainment. Yet it is not superficial: it touches the moral and religious depths of the Fröbel science, and indicates the scope of its influence on the whole *education of mankind.* With the Baroness's other book, published by the public-spirited Mr. Bingham, "Education by Work, on Fröbel's principle," the standard library for kindergartners is fairly begun, and we believe the spread of these books will create a demand for Fröbel's three volumes, all of which are translated.

The friends of the new education must exert themselves to call attention to the Reminiscences.

We have received from Dr. Meiklejohn his Inaugural Address, on taking the chair of Professor of the Science of Education in the University of St. Andrews. Now, for the first time, a Professorship of the Science of Education is founded in a University of Great Britain! By recognizing the teacher's profession as important as that of law, medicine, and theology, and of more universal vital importance, an impulse is given to the school education of England like that which Dr. Arnold gave when he became master of Rugby, nearly thirty years ago.

The address is instinct with vital progress in every sentence. It makes a criticism on all the present errors in teaching, and suggests — not in exasperating generals, but in comprehensible particu-

lars — a course of study that every teacher should enter upon at once; forming an admirable sequel to the advice just given by our own Mr. Harris, in his recent lecture at Worcester.

Dr. Meiklejohn's tone is quite in harmony with Mr. Harris's, in its quickening effect on the teacher's self-respect; inspiring him with courage and fervency. We trust that it will be speedily reprinted, in vest-pocket size, to be at hand with its *tonic* in every despondent hour. If it is not republished, we shall make large extracts from it in future Messengers; and, at any rate, give his two pages upon Fröbel's system, of whose spirit he has drunk *deep*.

Our friend, Mr. Bingham, has sent us a little pamphlet of his own composition and compilation, upon "Useful Education," which it would be most desirable to have in the hands of every member of every municipality, whether town or country; and we are glad to see that they can be had for distribution at $2.00 a hundred. We commend it to the consideration of Rev. E. E. Hale and friends, who are petitioning the Common Council of Boston for Industrial and "developing" schools. The *facts* meet the demand of the veriest *Gradgrinds!*

DR. SEGUIN'S REPORT OF THE VIENNA EXHIBITION.

It is an immense misfortune when a wise man publishes an unconscious mistake; because it is mixed up with the utterance of so many truths that the mistake gets currency by the momentum of the association. Every thing Dr. Seguin says of the "physiological school" is quite invaluable to the kindergartner; but he most unfortunately puts it in an antagonistic position to the Kindergarten, because he has no other impression of Fröbel's system than the one obtained by observation in so-called Kindergartens in which the system of Fröbel is done no justice to; for that is the case in the actual Kindergartens of Vienna and Munich, where the artistic manipulation is made the "all in all," while the subjective process in the child is neglected. It was this deterioration and corruption of the Kindergarten that was fast destroying Fröbel's method, which stimulated into existence the Fröbel Stiftung at Dresden, and the Training Schools of Manchester, England, and of London. The genuine Fröbel Kindergarten *is* the "physiological school" Dr. Seguin recommends, — as he would have seen, had he learned the meaning of the word from Fröbel's "Erziehung der Mensch," or the notes of the "Mutter-Spiel und Kose Lieder," both of which are translated into French, though not into English

yet (rather *not published*, for there are translations awaiting a publisher of intelligent courage to venture them).

The main mistake that Dr. Seguin makes is, that he supposes Fröbel meant that the sympathetic duplicate action of the wise mother should be superseded or preceded, by addressing the perceptive organs persistently throughout that period when the brain should be in comparative repose, and the heart's motions ought to be cultivated into habits of kindness and fair-play towards equals in age; and into hope, trust, and willing obedience towards superiors; and quickened into reverent love of a heavenly Father by simple, intelligible music and songs, suggesting that He is the substance of Love, Joy, and Beauty at the heart of all things. For the Kindergarten of Fröbel permits no more *definite* religious instruction than this, — in which Jews, Theists, and all sects of the Church from Roman Catholic Ritualists, to form-denying Quaker, can unite, as the principle of vital religion which shall, perhaps, hereafter blossom, according to individual temperament and circumstances, into various ecclesiastical and non-ecclesiastical forms.

It is plain, from the way in which he describes the Kindergarten of Vienna, without any misgiving, that Dr. Seguin has never seen a Kindergarten of the genuine sort. What he describes is *object teaching;** and not even from objects, but from pictures and *printed* cards of musical notation, the alphabet, &c. He does, indeed, recognize that the kindergartner uses blocks, or lets the child use blocks, to get knowledge of form; but all that he says upon that, on pages 17 and 18, demonstrates that he never saw one lesson of manipulating and examining "the gifts" given by a genuine Fröbel kindergartner; such, for instance, as his neighbor, Mrs. Kraus-Bölte.

Our reason for mentioning this subject, and pointing out the mistake he has made, — not by his fault, but by the fault of the corrupters of Fröbel's Kindergarten, whose work alone he has examined, — is our desire to have practical kindergartners look into all he has said about his proposed "physiological schools," in which he but develops and enlightens by his professional knowledge the methods suggested and practised by Fröbel.

There is, in America, such a feverish tendency to exclusive brain culture, from the prevalent idea that only book culture is education, that kindergartners are continually tempted to overdo the intellectual exercises which, in the Kindergarten era, should be only incidental, and subservient to the *play* of their organs of mind and body (by which these organs are developed).

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* He says (p. 37), "The Kindergartner's aim is only to give object lessons."

The physiological science presented by Dr. Seguin, in whatever he writes, is precious for the education of the kindergartner. The fact that he has acquired it for the special purpose of treating the diseased brain, qualifies him for warning the kindergartner of rocks in the way, which she is to avoid, and to keep her in mind of the fact that the spirits of the little ones that she is guiding into truth, beauty, and power, are *in material limitations*, which are to be carefully observed and humbly respected. Nothing can be desirable and profitable to the mind, in the long run, which is injurious to or dangerous for the body. The body's health is as *sacred* an expression of obedience to the wisdom of God's law as the mind's culture and the heart's purity.

Physiological science is a prerequisite for a kindergartner. It was frightful to us to hear that in a Kindergarten in Columbus, Ohio, a child was kept a whole hour at pricking! It proved the kindergartner imperfectly trained. No child of Kindergarten age should be kept more than ten minutes at *pricking*, nor a whole hour at *any* thing, — not even at modelling its fancies in plastic clay, at which employment children can work longest without detriment to their still delicate, because growing, organs.

In hearing of such things in the Kindergartens of those who cannot be accused of imposture, but are really trying to be Fröbel kindergartners, — but without *sufficient* education, — we are only the more impressed with a sense of our duty to "cry aloud, and spare not," upon the *wickedness* of persons with only a smattering of knowledge undertaking to train kindergartners. We want no better proof of incompetency in a kindergartner, than the frequent instances we hear of those having but the experience of a year or two professing to train kindergartners, and often by mere apprenticeship; which is, at any rate, a very inadequate way. We observe that those who themselves have been trained in a good training school are least liable to this presumptuous sin. In the concurrence and collision of minds that take place in the conversational recitations, and the discussions over the uses and bearings of practical work, the length and breadth and depth of the great work of conserving all the elements of an immeasurable sensibility of soul and force of will, and guiding the development of mind into order, and harmony with nature and God, — is a humility that craves the divine guidance of eternal law, while crying, "Who is sufficient for these things?"

It is generally those who have been educated by apprenticeship themselves, who undertake to train others by apprenticeship; because they have the least idea of what *the book of nature* is, which Fröbel has essayed to teach them to read. I know what the temp-

tation is. The kindergartners are generally dependent for their living on the income of their kindergartens. They can take but a limited number; and people are not yet generally educated to know that they ought to *pay more* for this most critical period of the education of their children than for any other period, and that they should economize on their children's and their own wearing apparel and the furniture of their houses, in order that their children should be clothed upon with the "garments of righteousness," "the beauty of holiness," and their genius be developed. The poor kindergartner is, therefore, tempted to try and get a class to whom she can impart the *modicum* of knowledge she has gained, or to enlarge her Kindergarten by getting pupil teachers, who pay for their training by giving some hours to instruct the older children to read and write, — perhaps prematurely, lest they be taken from the Kindergarten altogether.

How can this great evil be prevented and remedied? The prevention is only to be found in the adequate conception of the subject and the *conscience* of the kindergartners themselves, who will not undertake to do what they have not had the time or experience to qualify themselves for doing. And the remedy, when the thing is done by the presumption of self-conceit or unscrupulous, mercenary greed, can only be that the parents of the children should scrutinize the pretensions and look up the history of the education of the kindergartners.

It is the intention of our Fröbel Society to have, as fast as it is possible, vice-presidents in every State, who shall know and care enough about the principles of the Fröbel reform of education to make themselves acquainted with the competency of *professed trainers*, and so be able to advise parents to ask whether the kindergartners who are soliciting patronage have had an opportunity to study the system. Thus will ignorance be discouraged, and the desire or necessity of getting a living seek less sacred ground for their work than the helplessness of infancy. There is no ground in the universe so sacred as this. It is the court of the Temple of Humanity, and not to be made a place for the money-changers' tables. Hence, ye profane!

The world is not to be redeemed from evil nor the kingdom of heaven come on earth, till the Child, every child — is "received" reverently as the Saviour from sin, and has the chance to "grow in wisdom and stature, and in favor with God and man," subject to righteous parents, in a guarded home, where he can prepare for recognizing the heavenly Father's business when he shall come to maturity. The Kindergarten is the enlargement of home, — a bridge between it and the School which is to take up the child, healthily

developed in all his organs of body and mind, and open on him the treasures of knowledge gained by others, and show him all his relations to nature and life, after the Kindergarten era is over.

The course of his *school* education must be determined by his individual gifts and circumstances; but his education in the Kindergarten is intended to protect that process of life at the beginning which is common to all human beings, irrespective of nationality or the accidental classifications produced by the social conditions into which children are born.

This process, intellectually, is in this order: viz., impression of things; perception of things; memory of things (the passive effect of repetition of perception); spontaneous combination of the remembered perceptions (fancy); comparison, which is the beginning of thinking; conception of the relations of things with the identity of the thinker and among themselves: so that the mind may become an UNDERSTANDING of nature and life; and Conscience, Reason, and Imagination *freely* — that is, self-actively — direct the Will to accomplish the individual destiny. A Fröbel kindergartner, therefore, must first know this process of life in herself, and then in the children she has to educate; and discriminate it from the individualities of activity which play over the surface of the *common* — that is, *universal* — experience. These individualities are not to be *crushed*, but also should not be pampered, or they will become monstrosities and deformities. They will take care of themselves, if tenderly allowed; and give, as they play, spice and charm, over and above the *common* and *social sense*, in which is the essential humanity.

Hence, all through the Kindergarten era, no less than in the nursery, the greatest care should be taken to have impressions agreeable, proportioned to the child's nervous organization, — not too numerous, and as much in rhythmical order as possible, — whether the impressions be on the organs of touch, hearing, or sight, which are developed only by exercise. Dr. Seguin says, in his acute remarks about "the cradle," that it is important that there should be sufficient variety in actual visible and audible surroundings, while not too much variety (which confuses) should be provided. The mother's instinct will direct, at the very first. Alas for those, whether rich or poor, whom mothers cannot themselves take care of *at first!* The kindergartner must remember, also, that the era of impressibility does not cease when perception (which is *active*) begins; and, throughout the era of the Kindergarten, must take care of the environment of the child, who is utterly at the mercy of others in this respect. The Kindergarten should be a light, airy room, furnished with pleasant sights and sounds, pictures comprehensible

and interesting to children,* simple music with strong rhythm,— just variety enough to excite attention, not too much, which distracts and confuses the mind.

A few impressions very often repeated insure clear perceptions. Chaos around children makes them cross; while beauty and order make them sweet-tempered, other things being equal. It takes *time* to perceive. Who, at any period, is not tormented, more than amused, by being hurried through a succession of scenes, or plunged into the medley of an exhibition of pictures? The adult has some power, however, of selecting some things to attend to, and ignoring others: but the child has no choice, and so perceives nothing clearly, and therefore remembers nothing; and, by farther consequence, gets no materials for fancy, which is an act of the mind preceding the understanding (a psychological fact which has been too little considered). Understanding is only developed after comparison, which presupposes foregone perceptions. Whether impressions would stimulate perception without human intervention, it is hard to say, since no child ever lived a day, isolated from other human beings; or whether perceptions could become memories, or memories become fancies and intellectual conceptions; or whether children would begin to compare, or come into understanding of nature, without human help. We know that the process, in point of fact, never goes on uninterruptedly and harmoniously without the help of others, whether consciously or unconsciously given. It is a communion in which both are givers and both receivers, and which is beneficial and happy only when it is not blind; but, on the part of the elder conscientious and intelligent of the child's whole nature, body as well as soul, and to be done for no ulterior end, but as the fulness of life. "The communion of the just" is mutual education forevermore.

We must defer to another issue some valuable extracts from Dr. Seguin's account of his proposed physiological school, which it behooves every kindergartner seriously to ponder.

THE FLORENCE KINDERGARTEN.

While Sophia Smith, of Hatfield, and Mr. Durant, of Boston, were planning for Smith College and for Wellesley, to meet the educational needs of the coming woman, a gentleman of Florence, Mass., with wisest insight into the needs of humanity, was making

* Taylor, in his "Home Education," says pictures in *outline* are best. See that good book.

a study of the educational wants of the coming *babies*. Believing that education begins with the first moment of the soul's susceptibility to outward influences, he saw the beneficence and wisdom of meeting the budding mind at the very threshold of life, and making ready for its natural and happy development.

In January of last year, having secured the co-operation of a mother who had for years made childhood and Fröbel's system of training a searching study, and who possessed most remarkable insight into the needs of childhood, he invited his own children and their neighbors to send their little ones, at such cost as their individual means should warrant, to his parlor, for the morning hours. The news passed from house to house, that a true child-gardener had come among us, who would take our babies, and lovingly and wisely watch and direct their unfolding. When spring came, the children's garden outgrew the private parlor, and was removed temporarily to larger rooms in a public hall, until a permanent building might be provided for it. This occupied the summer and early autumn, and Thanksgiving week found waiting for the children a spacious sunny building, facing the south, designed especially for the Kindergarten, and furnished with every thing needed for its successful operation. The building, 64 × 40 feet, has two stories and an attic, is thoroughly warmed by a furnace, is furnished with cold and with hot water below and above, is carefully ventilated, and has windows so ample that floods of winter sunshine have poured in upon the happy children. A well-warmed and lighted vestibule opens into the one spacious room that occupies the first floor, and which is finished in cheerful chestnut, and adorned with pictures and growing plants. On the north side of the building is a projection in which are cloak and dressing rooms. On entering the large room, in the morning, one finds a circle, formed in the centre of the four chairs occupied by the four kindergartners, and *forty little chairs* with the most expectant expression. At nine o'clock, most of the little ones have come, and, freed from the bondage of winter wraps, are overflowing from finger-tips and toes with exuberant spirits. The music of a parlor organ calls them into line for the march, which leaves each child in front of his chair. A cloudy morning is very apt to suggest their little song, "This is the way the clouds come down;" or the floods of sunshine are sure to set them singing, "The morning bright with rosy light," &c. Then a moment of silence, which to a mature mind looking upon these innocent children must be a moment of sincere aspiration, and to the happy children themselves is yet only a faint prophecy of aspiration, is followed by conversation variously suggested. Sometimes a blossom newly opened furnishes a beau-

tiful theme, or a new picture-book is brought from home, or a dolly comes to Kindergarten. Whatever the subject, there is a free interchange of thought upon it; resulting naturally in a lesson unconsciously learned. After this half hour together, each child takes up his little chair, and marches by the music to his own little table at either end of the room. Two heavy crimson curtains, eight feet apart, in the centre of the room, are quietly drawn, and now we have two pleasant work-shops for our babies; the younger ones separated from their seniors of six or seven years; and all are furnished with occupations suited to their several capacities.

Mothers have been known to say that their children did not need to go to Kindergarten to learn to *play*, seeming to think that the only object of the Kindergarten is to keep the children playing. Many of their exercises, which grown-up people would call play, are as real work to these little ones as any they will grow to in the coming years of house-building or statue-moulding or shirt-making or book-writing. If they make chains of straws and papers, there is a right way of doing it, and only the right way is accepted; if they weave paper mats, the stripes must go over and under according to law; if they embroider their cards with bright worsteds, each stitch must find its appointed place. These occupations are greatly varied, and not long continued; frequently interrupted by songs and games, which draw the curtains aside again, and bring the children together. As much as possible, they are left to themselves in their work and in their play, to act out their own fancies, rather than to make copies of the work of others. Unconsciously to the little ones, their teachers, or more properly gardeners, must see every thing they do, and hear every word they speak, and almost know every thought they think, and yet have the wisdom that prompts a helpful word or a suggestion at just the right moment.

It is possible that to one accustomed to the rigid discipline of our public schools, the freedom of speech and of movement allowed the children in the Kindergarten would seem dangerous disorder. But to the wise kindergartner it is not disorder, but the necessary activity of developing human beings, that leaves hardly more responsibility than birds and flowers. No watchful mother would dare trust her three-year old, or even six-year old, child to a system of training that would repress the inevitable and desirable activity of this tender age. It must be admitted that there is danger of too rapid growth in the Kindergarten, — that the beautiful garden that makes possible the happiest and healthiest development of these seedling men and women, may, almost unconsciously to the devoted and enthusiastic kindergartners, be transformed into the veriest

hot-house. Oh the wisdom, the inspiration, needed by all who have to do with susceptible childhood!

The Florence Kindergarten has not only a well-appointed house, but ample grounds for the little ones; and, when the snow is gone, they find that it has hidden under its warm covering cunning little garden beds, and a pleasant playground, where May and June will bring them many delightful hours.

The Kindergarten work in Florence does not stop with the children; but reaches also to the mothers, and indirectly to the fathers. The first Wednesday afternoon in each month, the mothers meet with the "Kindergarten mother" (as the little ones have named her), to consider the many subjects of interest in connection with the training of children. The interchange of thought and experience in these "mothers' meetings" is of incalculable value. The mothers are invited, also, to give a portion of time each week to assistance in the Kindergarten; and one or two are generally present to assist.

This is a brief outline of the Kindergarten work begun under the most favorable auspices in Florence. Its permanence is assured by the pledge of its wise patron, that the additional funds required to sustain the institution shall be seasonably furnished for such number of children as the Kindergarten building will accommodate. Who can presume to estimate the blessed results that must follow from the happy opportunities of the Kindergarten, for the little children of the village! How sweet will be the gratitude of these little ones grown to a manhood and womanhood, helped to completeness by the beneficence of the Kindergarten's founder!

E. P. B.

KINDERGARTEN IN MILWAUKEE.

Mr. W. N. Hailman is making Milwaukee one of the headquarters of the "New Education." He publishes, at 56 Oneida Street, Milwaukee, Wis., a little monthly for mothers, with this title, which costs only fifty cents a year; and from which, in our previous numbers, we have given articles, hoping to gain for it subscribers all over the Union. He has also begun to publish tracts, — of which he has sent us specimens (one, an interesting account of the St. Louis Kindergartens and their originator; and the other, one of his series of "Letters to a Mother," which were first published in the Chicago "Inter-Ocean"), — all of which are excellent.

Mr. Hailman has had, during the past year, classes for mothers, to whom he has lectured; and has given training to kindergartners; and his wife has had a Kindergarten. We have just had a letter from Miss Alice Chapin, who graduated two years since in the training school, 52 Chestnut Street, Boston, and has had a Kindergarten for two seasons in Indianapolis. She writes at the date of June 21; and we give extracts from her letter, because we value her opinion greatly: —

"I spent last week with the Hailmans in Milwaukee, and visited both their English and their German Kindergartens, which contain over a hundred children (in the Kindergartens and advanced classes); and, at last, I have found an ideal Kindergarten! I am so glad and inspired by it, that I wish to share my joy with you.

"Mrs. Hailman is as pretty as a picture, with blue eyes running over with fun and delight. She has a daughter of eighteen, and so must be older than she looks. She is a fine singer, an excellent scholar, and a model kindergartner. An assistant had the advanced class. She, with two or three teachers Mr. H. has in training, had twenty-nine little ones, from three to six years of age. There was no force, no repression, *seemingly* no restraint; but all was joy and goodness all the morning. . . .

"You know, where others see beauties, I am apt to see faults: so you can faintly judge how I revelled in a Kindergarten where I saw nothing to criticise. . . .

"They have charged but two or three dollars a month! so have not been able to rent a house suitable: at least now they are in the chapel of a church. But they are about to raise $3,000 to build a model Kindergarten house, of three rooms, — one for Kindergarten, one for advanced class, and one for play-room. I feel that this is a step in the right direction. I have been afraid of proposing public Kindergartens, till the school boards and people generally should know more of it, and give it room enough.

"The people in Milwaukee have subscribed $600; but the times are hard, and the Hailmans much too modest to make claims. I never desired to be rich so much in all my life as when they had their meeting. . . . Could you not raise some money, and carry it to them? I want you to go and see them, and speak in a hall, or some large parlors, and raise more money for them. I am sure, when you see how faithfully they are working, how good their work is, and how noble they are, you will be so glad to greet them cordially.

"I went into the German Kindergarten also, whose advanced class is under the care of Mrs. Plœdterll, whose Hoboken address you reprinted in the last Messenger.

"I attended one of Mr. Hailman's lectures to the training teachers, on 'Stories and Story-telling.' It was very valuable to me. His manner of conducting the exercise, the building done by direction to illustrate the story, the direction the criticism took, the kindness with which it was given, — all pleased me.

"He receives whoever comes to study, gives them enough to try them; but has given but two diplomas for Kindergartening. He has trained many nurses. He has pupils now that may be ready in a year or two to teach; and some that he thinks will make good nurses.

"I hope you will visit them. If you do, you will be even more enthusiastic about them than I. A. C."

We were once in Milwaukee: it was seven years ago, when there was no Kindergarten there. Remembering its palatial abodes, and calling to mind the names of its *millionnaires*, we feel as if it would be an insult to carry money to build up its education, even if we could do so, — we cannot. We do not doubt that the $3,000 will be forthcoming. We have just seen in the "School and Home" a monthly for parents and children, published in Milwaukee, December, 1876 — "A Thought on Kindergartens;" which proves that Mr. Hailman has not worked there quite in vain, but that the good seed sown is sprouting. The article begins with an appreciative notice of the "Centennial Kindergarten," and ends with the following paragraphs: —

"Nations are slow to improve; and there is always one to take the lead in every real improvement. It appears that Germany has the laurels in this particular; but America will catch up to her, and finally be ahead in this good undertaking. Kindergartens are mostly private institutions in this country; but St. Louis is an exceptional city. Let us see what she has done and is doing.

"Some time since, a glorious woman, a resident of the above city, whose name is Miss Blow, a lady of fine culture and of wealth, — I hope she has the income of our President, — became a pupil in a Kindergarten of a sister city, for one winter, at the end of which she returned to St. Louis, her home. Here she opened a garden of thirty children, free of cost, and became the teacher in person. At the end of one year, her garden increased to sixty scholars. These she managed by a little help of a couple of girls, who wished to become kindergartners. In the course of time, a few of those children, who had been under the guidance of Miss Blow, found their way into the public school; and their gentle manners, kind dispositions, respectfulness to their schoolmates, quickness of perception, and all

that makes the child lovable, though possessing an individuality of his own, attracted the notice of the school board. After those gentlemen had watched the children, seeing how little trouble they were to the teachers in the public schools, compared with others who had not the benefit of that early training, they concluded to start a Kindergarten in connection with one of the schools, free of charge, and at the public expense. It worked so well that they started another, and another and another, until they had a dozen in working order; and, if I am rightly informed, St. Louis has now eighteen of those children's gardens, daily, in connection with her public schools in different parts of the city.*

"It is said that many a man from the Eastern cities, when choosing a home in the West, makes inquiries, in behalf of his children, concerning facilities of education; and that more than one declined, in early times, to settle in Milwaukee, because our school system was behind that of other cities. It is certain now, however, that we are behind none but St. Louis; but we could blame no one who has a family to bring up, if he should move there in preference to any other city in the Union. Let Milwaukee bear this in mind. Let her remember that men continually move from the country, at a great pecuniary loss, solely that their children may go to our schools; and that there is not so much in a city, or even a nation, as some suppose: we desert both, even our own parents, as soon as we can do better elsewhere. Then, let Milwaukee be, in the future, second to no city in the Union in facilities for teaching our children.

"Let us say a word in behalf of the teachers, — not merely for those of our own city, but all others.

"It is well known that the teachers' task is not an easy one; that too many of them grow nervous, sickly, and unfit for any kind of duty. Those who are laboring ten hours a day want to know what there is about the teachers' task, who have comparatively but few hours' work and but five days a week, to tire them out. If such are told that it is mental strain, they know nothing about it: they have only strained their muscles, and many not even those. I once was told by a good musician, of able body, in good health, and about six feet in height, and of weight in proportion, that he had to give up the violin and take to the piano, because the former tired him out too much. How a man could master an instrument of a thousand pounds, and let another weighing but two pounds master him, was beyond my comprehension, especially as he could play either equally well. Time, however, convinced me of the truth of his statements; for I found that a single solo, lasting but ten or

* She has now, June, 1877, no less than thirty!

fifteen minutes, played on the violin by a performer in Bach's or Theodore Thomas's orchestra, brought the big drops of perspiration down the performer's cheeks, and sometimes exhausted him, and always in proportion to the excellence of the performance. It is that precision of touch of both finger and bow, which the violin demands, that wears on the performer. In other words, it is *care*. The same is experienced in writing a good hand compared to a slovenly one. A copyist can write three times as long carelessly as he can with precision. Let him who is neither a copyist nor a musician take a walk of one mile on a railroad that is built over a marsh, and the sleepers his only path, and he will for once in his life have some faint idea of what is meant by *mental* strain, and will no more ask what it is that wears out our teachers. The only remedy for those who have charge of our public schools is in the Kindergarten, where the sapling can be trained before it becomes rigid in the wrong. What the teacher has to contend with is a wild insubordination. He can select some scholars that are ten times as troublesome as others; and there is little remedy for this until the child is cared for before he is seven or eight years of age.

"What Miss Blow has been instrumental in doing in St. Louis cannot other ladies commence in other cities? Would it not be advisable for the school-board of Milwaukee to pay some attention to our private Kindergartens, and report on the advantages the children who are taught in them have over those who are neglected?

"Milwaukee has certainly her share of kind-hearted, loving, noble, and self-sacrificing women; their work is seen with our orphans, it is seen in the Home of the Friendless, it has been heard of in connection with the Poor Farm, and they have walked even into the station-house to help the criminal, and we do not forget their efforts in the Industrial School. No man nor woman was ever loved or admired for waiting on one's self. The hero is always he who helps to carry another's load. It was that that made the name of Christ, Florence Nightingale, and others everlasting, and will give Miss Blow, of St. Louis, two immortalities, — one in this world among men, and the other with the angels. S."

It is plain, from this extract, that Milwaukee needs no help from abroad. We commend to the notice of its millionnaires the account of the Florence Kindergarten in the current Messenger. Mr. Hailman should have a helper like the patron of that city set on a hill, until the city government learns the lesson St. Louis learned from Miss Blow.

As we write, we receive another number of the "New Education," and want to copy out its good articles into our Messenger. But we will not do this any more, after inserting here an article that was in type for our last issue, but crowded forward into this, for we prefer that our readers should subscribe for the "New Education." This article describes Mr. Hailman's visit to

The Kindergartens in St. Louis.

During the Easter holidays, we had the good fortune to visit the Kindergartens of St. Louis. To the courtesy of Superintendents Harris and Christin, and to the cordial kindness of the Supervisors of kindergartens, Mrs. C. J. Hildreth and Miss C. P. Dozier, we owe a thorough insight into the nature and work of these wonderful institutions. They are, indeed, a success in every sense of the word, these public Kindergartens of St. Louis. In 1836, Fröbel wrote, in an article discussing emigration as a mode to attain his purposes: "We must emigrate to the country that offers all the conditions for the existence of genuine family life, which alone renders the development of pure humanity possible. . . . All those conditions and hopes we find in America; and, for Germans, more especially in North America, and here again in the United States."

To-day, full forty years after the utterance of this prophecy, its realization has become insured. Thanks to the untiring efforts of two noble women, inspired with a philanthropy of rare warmth, unselfishness, intensity, and discernment, the Kindergarten is at last an American institution. More than ten years ago, one of these, Miss Peabody, of Cambridge, Mass. (whose near relationship to Horace Mann is a significant coincidence), began to prepare the way for the new dispensation in the East; and, four years ago, Miss Blow ennobled Western wealth and vigor by taking the first efficient steps for the introduction of Kindergartens in connection with the public schools. It was an undertaking as perilous as it is important: *perilous*, because of the snares which incompetence, pedantry, laziness, and greed are for ever laying for all mass-enterprises, in proportion to their popularity; *important*, because Fröbel's prophecy — which means the growth of pure humanity — can only be realized if his teachings permeate freely into the schools of the people. Miss Blow and her devoted pupils, who have charge of the work, are fully aware of its dangers and of its scope; and, thus far, they have skilfully steered clear of the former, and done full justice to the latter.

St. Louis has now twenty-six Kindergartens, in which over twelve hundred little children enjoy the greatest blessing of which childhood is capable, — the blessing of vigorous, sound, full, all-sided growth. In each of these Kindergartens, the work is directed by a

lady, who has earned this privilege by a thorough and protracted course of theoretical training from Miss Blow and her most tried and most successful pupils; and each of these lady directors has charge of four to six volunteer assistants undergoing a course of training.

The twenty-six Kindergartens are distributed among thirteen schools; one-half holding their sessions in the forenoon, and the other half in the afternoon.

The tuition is free; but each child pays $1.00 per quarter for the use of material, unless the parents declare their inability to meet the demand; in which case, the material, too, is furnished free of charge. 75 per cent of the children pay their quarterly dollar.

The work done at these Kindergartens is all that could be asked under even more favorable circumstances, and allays the fears of friends of kindergartening concerning the sudden and extensive introduction of the system into our public schools. In most of them, I found the true Kindergarten atmosphere, the true spirit of Fröbel. Language is inadequate to describe this; but if you have once felt and appreciated it in its beautiful simplicity, in its life-giving cheerfulness, you will never fail to recognize it whenever and wherever you may chance to meet it. You will see it in the free alacrity with which the children obey, and even anticipate, the wishes of the kindergartener; in the tender sympathy with growing childhood, that endows her words and movements with a strange charm. You can see it in their eager looks, and hear it in their eager words, with which they greet new knowledge or announce new discoveries and inventions; in the generous, unselfish interest which they manifest in the success of their playmates. You will hear it in the cheerful hum of life that proceeds from these growing germs of humanity, — a most beautiful "music of the future." Above all, you will see it in that perfect organic order which is still a mystery to the pedant of the school; which, while it gives full play to the impulses of each individual, does not permit disturbance of the whole: an order as different from the rectilinear, straight-jacket routine of the school as a human being is from a machine, or Life, from Death.

All these manifestations of the Fröbel spirit greeted me, more or less impressively, in all the Kindergartens I visited except one, which stands out in sickening relief, as a warning example of the wretched results to which kindergartening will lead in the hands of the machinist.

The training of kindergartners for the St. Louis public schools is at present in the hands of Mrs. Hildreth and Miss Dozier; both pupils of Miss Blow, and eminently qualified for the work. Mrs. Hildreth conducts the lessons in the gifts and in Fröbel's theory, and

Miss Dozier has charge of the training in the occupations; each devotes one half day in the week to this work. At the same time, the pupils of the training-class are distributed judiciously as regular assistants in the Kindergartens, where they are taught to work by a tried and competent director. One year of such work entitles the pupil to a so-called "practical diploma;" two years, to a "theoretical" diploma, — provided she has proved herself fit for the work, in the opinion of her teachers. The "practical" diploma opens to her the way to a position as paid assistant; but the directors are chosen from among the holders of "theoretical" diplomas.

During the first three years, Miss Blow conducted the training-class; giving instruction the first year to four,* the second year to sixteen, and the third year to forty ladies. The present class is attended by 127 pupils; several of whom are ladies of culture, and destined to do great good in this cause.

We had the good fortune of attending one of the lessons in theory; and we were highly gratified with the character of this work, and with the beautiful spirit that prevailed and held the majority of the pupils captive. It was the true Fröbel spirit of honest search for truth, of generous devotion to the cause of education, of unflinching determination to break with current errors; and, withal, a modesty, an unprejudiced self-criticism, which is the only safeguard against stagnation or retrogression, the surest guarantee of progress.

Thus St. Louis has taken the great step of offering Kindergarten culture to the children of all the people; and, although the Kindergartens are still quite young, — the majority not a year old, — she is beginning to feel their wonderful influence for good. Occasionally a school-trustee, wishing to probe popular sentiment on the subject, says a few words of their cost, and arouses the apprehension of retrenchment; but the storm of indignation, that meets him on all sides, convinces him what a perilous undertaking it would be to rob the people of their Kindergartens.

The primary schools, too, even in districts that have as yet no Kindergartens, are experiencing their influence, not only in the work of their children, but more in the spirit that animates the teachers, and controls their disciplinary work.

There may be quite a struggle yet between the more conventional work of machine-teaching and the new methods, between the inorganic order of the old school and the organic order of the Kindergarten, between the coerced obedience on the one hand and the free obedience on the other; but the earnest spirit of honest reform that

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* Twelve?

seems to animate all the departments of public instruction in St. Louis, the energy and good-will of the Kindergartners, and particularly the broad views of those who control this work, augur well for the future, and promise to make the school a "thing of life" before long.

And the people of St. Louis will tell you that Miss Blow is a lady of great wealth; and, all the while, they seem to wonder how it was possible that so much wealth could go hand in hand with so much directly active energy for a good work. Others might have given of their store to establish the Kindergartens, to pay teachers, to endow training-classes; but this noble woman went to work herself, fitted herself in patient toil to become herself a teacher, — a teacher of teachers; so that the great object might not be lost in less devoted hands. Indeed, Miss Blow has greater wealth than the people of St Louis give her credit for: a clear head, a heart full of generous impulses, a will that shrinks from no obstacles. She has given the people more than they seem to thank her for: she has devoted to them her greater wealth, — herself; not what she *has*, but all that she *is*.

They say it was Miss Blow's wealth — meaning her external possessions — that accomplished her triumph. It is false. Has not St. Louis had equally wealthy persons before? Do not other cities boast of ladies equally wealthy and wealthier? Why do these do nothing for their fellow-men? Why do they selfishly expend their store only for the gratification of vain pleasures, or give it begrudgingly for purposes of public good? It is because they lack that greater inner wealth that renders Miss Blow so rich and so efficient: a mind capable of conceiving a high ideal, and a will strong enough to subject even herself to this ideal. It may be that Miss Blow's outer wealth softened the sympathies of people, *made them more willing* to look and listen, and to receive her work with favor; but it was her *work* that *conquered* them.

KINDERGARTEN IN COLORADO.

We have received from this new State the report of the second annual session of the Teacher's Association, meeting at Boulder, Jan. 3 and 4, which gives the most cheering promise of a people to be educated to do justice to their magnificent country, and in which is a very valuable and complete exposition of the principles and method of Fröbel's Kindergarten, by Miss Emma C. Barrett.

This lady, a pupil of Mrs. Ogden (of Worthington, Ohio), went to Colorado more than a year since, for the health of a friend; and, having had a successful experience in Chicago, where she had a Kindergarten at 1000 Michigan Avenue, was persuaded to undertake one in Denver. We congratulate her on making such an impression with it as to be asked to speak in this convention. Her statement covers six finely-printed pages with admirable matter.

The pamphlet is of sixty finely-printed pages. Every paper is valuable, and extremely interesting. Dr. J. B. Grœsbeck's "Welcome" (he is County Superintendent); President Gove's address, covering more than ten pages; two able pages on "Written Work in Schools;" one on "Woman's Place in School;" one on "Uniformity in Course of Study in Country Schools;" one on "Higher Education;" one on "Essential Incentives to Labor;" one on "The Influence of the Newspaper Press upon Education." All these good essays were followed by discussions, and Miss Barrett illustrated the Kindergarten doctrine by giving model exercises on the gifts.

Another friend has sent us the "Colorado Springs Gazette" of June 23d, filled with descriptions of the Colorado Springs and the astonishing scenery; and, among the numerous attractions of this "Garden of the Gods," we find still another, in a paragraph in which it says, "The last step forward is the establishment of a real Kindergarten, a professional, not an amateur school. A graduate of the training school in Boston (probably the best in America), desirous of spending a year at Colorado Springs, offers to establish a Kindergarten in this city the coming fall. . . . The demand for these trained teachers being very great, the city is very fortunate in this opportunity of adding to its attractions that of a *genuine Kindergarten*."

THE MOTHER'S HYMN.

LORD, who ordainest for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.

We thank thee for the hopes that rise
Within her heart as, day by day,
The dawning soul from those young eyes
Looks with a clearer, steadier ray.

And, grateful for the blessing given,
With that dear infant on her knee,
She trains the eye to look to heaven,
The voice to lisp a prayer to thee.

All gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care,
In ways of Love, and Truth, and Right.

WM. CULLEN BRYANT.

SONG.

For the tune, "When the Balaika is heard."

WHEN the summer breezes play
Over the fields;
And the bright blooming mead
Its sweet perfume yields;

Then we will ramble
Down by the brook,
And gather the flowers
From each pretty nook.

Anemones and columbines
Dance in the gale,
And blue and white violets
Grow on hill and dale.

On the bank "forget-me-not"
Traces her blue flowers,
Gazing at the glorious sun
In all the shining hours.

See the little brown nympha,
Just now so shy,
Throw off his dark mantle,
And turn dragon-fly.

Then round and round he flits,
Lighting up the bower
With his gay and gaudy wings,
Like a flying flower.

Domestic Intelligence.

CLOSING EXERCISES OF THE TRAINING SCHOOLS.

We copy from the "Boston Transcript" the following notice of the closing exercises of Mrs. Gardner's school, at which as large an invited audience was present as could be accommodated in her own house:—

On Thursday, June 21, there was a gathering of the parents and friends of the children of Mrs. A. E. Gardner's Kindergarten, at 154 West Concord Street, to witness the closing exercises of her training school for kindergartners. Rev. Messrs. Parkman, Haskell, and Everts were present, besides Dr. Richards and other gentlemen whose names we did not learn.

The front parlor was closely crowded with the audience, and the six ladies who have spent the last seven months in studying the science of Fröbel and the practical art received from the hands of Miss Peabody diplomas testifying to this fact. How thoroughly the instruction had been given, and how faithfully received, was intimated by an essay by one of the young ladies, in which she explained the connection of Fröbel's gifts and occupations, and how they gave means, as it were, for a rehearsal, in miniature, of life as a whole, bringing into activity all the powers. Three other essays were read, one on play as a means of culture, one on the practical aspect of the Kindergarten, and another on the desirableness of the Kindergarten for the poor, who are shut out from the private Kindergartens by their expense, and can only have this needed preparation for school life when the general public shall learn what the private Kindergartens are demonstrating to all who become acquainted with genuine ones. The reading of the two other essays was omitted, not because they were inferior, but for lack of time.

The whole class appeared admirably, so that the parents who were present expressed warmly their feeling that it was a new era for mothers to have such thoughtful helpers for the earnest education of their children. In Miss Peabody's parting address to the young ladies, she urged them to cultivate acquaintance with the mothers of the children, in order to learn from them, as well as to communicate to them, what they had learned. It was plain that the most sacred reverence for their work was assiduously cultivated, and that a true science of education was sought for.

Mr. Parkman, in the course of some congratulatory remarks to the class on their training, which were entirely without any of the tiresome commonplace of such occasions, said he wished the Alder-

men and Common Council could have been present, that they might have been stimulated to accept the plans of the school committee for multiplying public Kindergartens, as the school board of St. Louis had done.

Dr. Richards also said a few words to the same effect, having resided in St. Louis, and therefore had opportunity for observation of Miss Blow's work. It seems that now there are thirty Kindergartens of fifty pupils each, preceding the public schools, which take children not until seven years old. It is found that those who receive the Kindergarten development lead in all the classes of the primary schools, and arrive at the grammar-school stage a year or two before those who have not begun in the Kindergarten.

Dr. Richards's observation convinced him that Kindergarten training was conducive to the health of children, and was especially helpful to nervous children. He had seen, in Mrs. Gardner's Kindergarten, children of nervous, fretful temperament becoming sweet, gentle, and quiet, and this without resorting to harsh measures. Both before and after the readings (between which the ladies themselves performed some of the children's plays, singing the directing songs), the company went into the back parlor, where was exhibited the regular series of work in weaving, sewing, pricking, stick laying, pea work, modelling, &c. This was the *work* of the seven months, prepared as a guide for the instruction of the children, who are never allowed patterns, but to whom a series of connected contrasts, in every Kindergarten material, is *dictated* as a part of every play exercise, the rest of the time allotted to it being left for the children's own invention, which is never found wanting; for the dictated exercises give them the rhythmical law of all invention *experimentally*. The inventions of the ladies also show that it is never too late to *begin* to be spontaneous and creative.

Nothing said, perhaps, was more important than Dr. Richards's strongly expressed opinion that Kindergarten, as conducted by Mrs. Gardner, was positively very health-giving, especially to delicate-nerved children, whom mothers fear can get no good at Kindergarten, because so restless and "troublesome." He had found it a specific cure, and advised the parents around 154 West Concord Street to send their children to Mrs. Gardner, if it were only for their *bodily* health!

THE first normal class for Kindergartners,

IN PHILADELPHIA,

has been taught, the last winter and spring, by Miss RUTH H. BURNETT. Her lucid explanations of Fröbel's system, at the Centennial Kindergarten, in the Great Exhibition, and which she made

impromptu, in answer to questions of eager inquirers, interested by the charming spectacle of her little orphan class, for whom she so evidently had made for the time being a motherly home of mutual love and filial reverence, not unnaturally led to her being engaged by the Society of Friends, at Eighteenth and Race Streets, to add a Kindergarten to their cluster of guarded schools.

And then, quite as naturally, a class of ladies, mostly Friends, gathered to learn of her the truly divine art of *developing* children before they should be sent to a book school, in which she had proved herself an expert, as her daily discourses on the theory and *modus operandi* had proved her an adept in Fröbel's philosophy. The adoption of the Kindergarten as the fundamental grade of these schools will lift them all higher, by making the intellectual life harmonize with the spiritual simplicity of the religious life. As I said in my farewell words to the training class (to whom I repeated the lectures which I am in the habit of giving to the training classes in Boston), "It is a most important incident in the American history of this great reform in the methods of early education, that the Kindergarten system has been accepted by that part of the body of Christ (the Church Universal) which makes it a principle to give a 'guarded education' to their youth, who express by that very phrase Fröbel's meaning of the word *Kindergarten;* and the principle of George Fox, 'to mind the light,' which they apply only to spiritual culture, is a most happy expression of Fröbel's principle of intellectual culture. It is the method of Fröbel's education, whether of ourselves or others, to secure to its subjects orderly arrangements of conditions, with *moments* for silent reflection, opportunity for the light of law reflected from outward things to shine: these are moments of silent worship 'with all the *mind*,' virtually secured for the child."

The habit of conscientiously doing the will of a present Father is especially favorable to the development of a kindergartner, who, as Fröbel says, must "*live with* the children;" that is, "in the unity," as George Fox would phrase it; "become children," as Christ said; acting from the within outward, and not by accident or the mere individual impulse, as animals do.

To make play beautiful and enjoyable by all concerned requires the child to think, — *reflect a little*, — which is the only way to keep playful impulse from being dissipating. To enlighten play with purpose, ever so fanciful, and a method of attaining this end, refines and makes the play impulse educative. Thoughtful play is *art*, of which no animal but man is capable; and it is the high office of the kindergartner to teach that man's prerogative of *art* is the signature of his being indeed the inheritor of the divine nature in its creative power, whereby he enters upon the dominion promised,

when God said, "Let us make man in our own image." It is because man has not *minded the light* of this promise that in this late age of the world we see indeed that life at war with spiritual life, and art in the service of unrighteousness. We are just beginning to see that the true education of man is *concurrence with God* in all spheres of activity. He makes us — if we are willing and intelligent — His instrumentality, — that is, His angels, — for our own blessedness and His glory, which are *one*.

We have received from S. R. a charming account of the closing exercises of this school; but, having unluckily mislaid it, we subjoin an article from the "Philadelphia Press," which appeared the next day, taking the liberty to paraphrase one sentence, to do better justice to Miss Garwood's thought: —

Many of our readers will remember the sensation of surprise and delight following their first examination of the true Kindergarten system, as exhibited in the pretty building near the Woman's Pavilion, at the Centennial Grounds, last summer; and many have doubtless wondered if that was the beginning and the end of such institutions in this city. The Kindergarten, however, has not vanished into thin air, with myriads of other objects seen during the Centennial; but, like many others, has taken root, and yesterday witnessed the commencement exercises of the Kindergarten Normal Class at the Friends' School-house, Fifteenth and Race Streets. At three o'clock, the hour appointed for the ceremonies, the large school-room was well filled with ladies and gentlemen, who examined with great interest the work, artistically arranged on tables around the room. At a little after three o'clock, the graduating class of eleven young ladies ascended the platform, and took the seats reserved for them and the principal of the school. Miss Burritt stated that the chief object in holding public exercises was to show the handiwork of the pupils, and have explained, through the Normal graduates, the philosophy of Frederic Fröbel's system.

The first graduate introduced was Miss Annie Barnard, who read an interesting essay giving a sketch of the life of Fröbel; his motherless childhood; his longing for some love which would understand his infant needs; his progress as a teacher; his convictions on the subject of the conventional methods of instruction; his slow, laborious perfecting of his new system; his kindly, sympathetic, sensitive nature; his sufferings and sacrifices; and final sinking to rest in that peace which passeth all understanding. Miss Barnard, in speaking of Kindergarten teaching, said that Fröbel's leading idea was to utilize, instead of restrain, the natural activity of children, by allowing their hands and minds to work together; using objects which appeal to the eye and understanding; directing their play so as to lead them into the paths of all higher instruc-

tion, and winning their love by entering with childlike *abandon* into all their joys. The lady spoke at length and most eloquently against the plan of the *so-called* American Kindergarten, as recently explained by its inventor, forcing into innocent minds terrible thoughts of the presence of an evil spirit, ever striving to lead them into temptation and eternal suffering; and said that Fröbel believed human nature, if rightly directed, would find pleasure in only that which is right. The evils of sham Kindergartens, and those which attempt to combine two utterly antagonistic systems in one, were also referred to in vigorous language.

The next essay was by Miss Garwood, who had for her subject the motto engraved on Fröbel's tomb, "Come let us live with our children." She said that, to live with the children, the little ones must be permitted to live out their own lives; and their spontaneity must be caught and directed, not restrained. They should, by association with other children, be accustomed to the laws of a community; and, by appropriate means, be led, in all branches of knowledge with which they came into relation, from the concrete towards the abstract; and be taught to embody this intellectual process inwards, by means of which their understandings would be developed, and their self-activity stimulated.

Mrs. Higgins then read an essay on "The Kindergarten; the Starting-point of every Industry, Science, and Art." She said Fröbel's first principle of development was motion. This acted on the physical and the mental life at the same time, and resulted in the perfect harmony of a sound mind in a sound body.

She then showed how each progressive step made by the little ones in the Kindergarten led, by easy, natural gradation, directly to the fundamental laws of all industries, all sciences, and all arts; and how, by thus early fostering a love for higher education, the great aim of instruction — that of preparing the mind for the reception and analysis of all knowledge gained in after life — was advanced. At the conclusion of the exercises, an hour was spent in explaining the workings of the system to those present, and the assembly dispersed. The next session of the new institution will open on the 10th of September.

There was not time to read more of the essays; but in a future number we shall print Miss Mulford's paper on "The Occupations."

We are sorry not to have a report of the closing exercises of Mrs. Kraus-Boelte's Training Class of thirty-three ladies, which was even more brilliant than usual.

We are very happy to learn that she is appointed to state and exhibit the Kindergarten system at the meeting of the National Convention in Louisville, Ky.

Mr. A. A. Stoffel
For Congressional Library
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DC

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Kindergarten Messenger.

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KINDERGARTEN MESSENGER.

New Series.

Nos. 9, 10. SEPTEMBER AND OCTOBER, 1877. VOL. I.

A TALK IN A KINDERGARTEN.

ON a visit to Mrs. ———'s Kindergarten I heard the following conversation: —

"I have learnt to do this drawing so that I can do it easily now," said a little boy, apparently of about six years of age.

"Yes, you have improved very much in your drawing," said Mrs. ——. "How pleasant it is to improve, is it not?"

"I have improved too," said one or two other children.

"We improve every day, if we try to do things well," said Mrs. ——. "If we did not improve all the time we should not be worth much. Do you think the fishes in the aquarium improve?"

"No: do they?"

"No, I think not. That is just the difference between you and them. They seem to know every thing they ever know, when they first swim round. They do not seem to think. They like to swim round, and to eat; but that is all they do. We learn new things all the time, because we think. That is why we have such a pleasant time."

"When I came here first," said a bright-looking little fellow of four years old, "I could not do any thing. I did not know how to hold the pencil; but now I do. And I used to put the thread over the edge of the card; but I don't now."

"I could not weave at first. I could not put two over and one under; but I can now," said another little one.

"I think it would be a good plan," said Mrs. ——, "if each one of us should think what he needs to improve in most. Some of us have one kind of a fault, and some another; but we all need improving in something. Let us all sit still a few minutes, and think what we need to improve in most. I shall not ask any one what they think. I know what I wish to improve in myself; and I think every one will know, if he only ask himself. That is what I call *meditating*. It does people a great deal of good to meditate. They can always grow better for it; and God is the only one that needs to know what you are meditating."

There was profound silence for a few moments. As soon as the children began to stir, Mrs. —— said, "Now you have all had time to think, and I have no doubt you will all be better for it. I have been thinking that I wish I knew more about numbers."

One little fellow said, "I know about numbers." I found he was one who was specially bright in that direction, and who had the greatest enjoyment in seeing new relations of numbers. He did not go on to reveal his private meditations; but one very little boy said, "I will mind Mary better." (Mary was the nurse who brought him to school.) Another said, "I won't cry so much." Another one said, "I get angry sometimes." These were all the confessions; but every face showed that they had been "meditating," and I observed that the confessions thus voluntarily made were all of moral delinquency, though I had confessed only an intellectual one.

"It is a nice time to meditate when one first wakes in the morning," said Mrs. ——. "Then every thing is quiet, and we can think what we are going to do during the day. What is the difference between us and the fishes and the kitten," she asked of a little girl who looked very intelligent.

"They can't meditate; but we can," she said.

"Yes: the animals do not seem to think whether they are doing right or wrong, but do just as they please. But sometimes one animal shows love for another, and will bring it food. I once knew a rat that fed a poor old blind rat for a long time. I think it was, perhaps, its mother or grandmother. And cats love their children as long as they are nursing; but, when they do not need to nurse any longer, they do not seem to love them, — they growl at them, strike them with their paws, and sometimes bite them. Is that the way our mothers do to us when we grow up?"

"No, no," was the answer.

"No: our mothers try to make us improve all the time, and people who are not our mothers try too: and we can go on learning all the days of our lives; and we never can learn every thing that is to be known; there is so much to know. I can tell you a story of a very learned man. One day he laid his hand on the table, and said, 'It would take me more than three times as long as men ever live to learn all that is under my hand!'"

"Why!" was the exclamation this elicited.

"What was under his hand?"

"The table, I suppose."

"What was under that?"

"The floor."

"And under that?"

"The cellar," one said.

"And under the cellar?"

"The ground."

"And under the ground?"

The children began to laugh.

"Does not any one know what is in the ground?"

"Stones."

"Yes, stones of many kinds, and seeds, and worms, and many other animals, and water, and a great, great many things besides. And how thick do you think the ground is under your hand?"

No one knew.

"It is thousands and thousands of miles thick before you get to the other side of the earth; and under that is air, and in the air, or what you call the sky, are stars that are other worlds full of things: but it would take more than three times as long as men live to learn all that is under one's hand, on this round earth that we live in. Do you see that ball hanging from the lamp? That is the shape of the world you live in; you live on the outside of it, just as the fly does that you see crawling on that ball."

The attention of the children had not flagged through all this talk; but Mrs. —— now said, "Now we will have a ball play, and when you are tossing the balls you can play that you are all giants, tossing worlds about through the air. This earth that we live on is riding along all the time in the air."

"What holds it up?" asked one child.

"God has a way of holding it up that you cannot understand yet; but, when you know more, you can learn something about it. Do you believe the fishes can ever know?"

"No, no," was the cry, and the merry laugh accompanied it; — and the ball play was all the merrier for the close attention they had been paying.

MRS. VESPA.

One warm morning in spring, after the snow had melted, and left the ground quite bare, an old wasp flew out of a little hole on the side of a bank. She was lame, for she had been cuddled up in such a tiny corner all winter that she couldn't use her wings much. They were so stiff that at first she could hardly fly. But after moving about in the sun, and warming herself thoroughly, she felt better, and hurried off to find a place to start a new home.

Presently, she spied a little hole where some field mice had lived. She flew into it, looked all about, and thought: "Now, this is a very nice place. I can make the hall longer, and down there at the end of it is a lovely place for a nursery. It needs a good cleaning and papering; but that I can easily do."

After Mrs. Vespa (this was the wasp's name) had once made up her mind to do a thing, she generally went about it pretty quickly, and she worked steadily too. So now, while she stood in the doorway, although it was pretty dark, her bright eyes spied some bits of old potato and turnip, some dirty moss, and other rubbish that the mouse had left when she moved, and Mrs. Vespa began at once to carry it out. She gathered it all up into little heaps, and pushed it out of the hole with her strong jaws. Then she began lengthening the hall, carrying every bit of the earth out herself, for she was all alone.

She made the passage about an inch wide, and eighteen inches long; but she decided that it must *not* run straight to the nursery, but go in a zig-zag direction, — that no one might reach her babies to harm them. This room at the end of the winding hall was to be nice and large, — about twenty inches across the widest part. It is true there were no windows in it; but that was all the better for the baby grubs, for the light wouldn't hurt their eyes.

After it was dug out the right size, Mrs. Vespa began to wonder how she could get the paper for the walls and ceiling. There was no place where she could buy the right kind; so she said she would make the paper, as well as paste it on. She flew out of the darkness to an old decayed oak post, which stood in a garden near by, and with her mandibles (as wasps' teeth are called) began to tear off little tiny splinters; and these she would again tear until they were like very fine threads of wood, about a quarter of an inch long. These she gathered into little bundles, and bruised them by trampling on them until they were matted together, though they were still quite dry. "Now," said Mrs. Vespa, "that's about all I can carry at one time. I'll take this load home, and come back for more."

But, just as she was flying off, a gentleman, who had been wondering what she was doing, caught her, so that he could look closely at her package. He had seen the inside of a wasp's house, and wondered where they got their bluish gray paper to line it with; and he thought he would make Mrs. Vespa tell him. But she didn't treat him very politely. Instead of waiting till the gentleman had done examining her little load of wood, she squirmed about, and stung his hand very badly. That was enough to make him drop her at once; and off she flew, terribly frightened, to her new house. She kept tight hold of her precious bundle till she got safely into the hall, and then dropped it on the floor. "Oh, dear!" she thought, "that great giant of a man has frightened me so that I can't work any more. It *wasn't* very kind to sting him as I did, for I don't believe he meant to hurt me, after all; but, then, he

must keep his hands off of me! *I* haven't time to stop for people to look at me." After resting a little till she got over the fright, she jumped on the bits of wood, and, dampening them with some juices from her own body, she kneaded them with her feet, and chewed them till the lump was like smooth paste.

"Now, I call that good," she said to herself, "and it's all ready to be spread on the walls." So taking as much of it as she could easily carry, she flew to the ceiling, and, walking backwards and forwards, she spread it all over, as far as it would go. Then she got some more, and put that on, too, working downward all the time. "Yes, that's very good paper," she thought; "but it's no thicker than tissue paper, and won't hinder the sand and earth from falling into those precious cradles that I'm going to have in here. I must have another layer."

So she flew back to the old post, looking carefully to see if "the giant," as she called the gentleman, was anywhere near. She saw nobody; for the man had gone to tie his hand up in some wet earth, to take out the pain of the sting, and Mrs. Vespa had no trouble in getting all the material she needed for *fifteen* layers of paper. These sheets were not pasted on flat and close, as our walls are papered, for this little worker thought it would be better and warmer for the babies, if she should leave a little space for air between the middle and edges of each layer; it would be softer, too, in case she should bump her head while working fast.

After the house was done, it was time to get the furniture in. The furniture was nothing but little six-sided cribs, like those the baby bees sleep in, only deeper. There were to be rows and rows of these cribs, for she meant to have a great many children.

She now made some very strong paper posts, large at each end, and small in the middle. There were about thirty of these. One end of the post was fastened to the ceiling; to the other was fastened a round hanging floor, made of the paper; and on this floor were the cribs, just as close together as they could be packed.

"Now I can put my eggs in their places, and how glad I am!" thought Mrs. Vespa. "I'll fill the little cribs first, and, while the grubs are hatching, I'll be getting some food ready for them." So the eggs were laid, in such a way that, when the grubs came out, their heads were downward. For the little mother laid the food for each baby at the bottom of its bed, so that the little thing could reach it by itself.

In a few weeks, all Mrs. Vespa's children had grown as large and strong as herself, so that they were able to help her make more cribs. As fast as one perfect wasp came out, the cell was nicely cleaned, and a new egg was laid in it; and the mother wasp soon

found that, instead of being alone, she had ever so many children and grandchildren, all living in the same house, and working with her.

Some of her children began to think that they would go off and build a new home for themselves; but Mrs. Vespa couldn't bear to think of parting, so they all staid together till winter.

One cold day, the old Mrs. Vespa said she thought that, as Jack Frost was coming around again, they'd better take all the eggs and grubs out of the cells, and destroy them; for there was not food enough of the right kind for the wee ones to eat, and they would only starve to death slowly; so the next morning, which was very cold, they all went to work, and tore down every cell which had any thing in it, and completely destroyed it. After this, the older wasps huddled together, and went to sleep. Many of them never awoke, for it was a bitter cold winter, and they were frozen. Those who were in the warmest corners of the house slept safely until spring came round again, when each set out to find a new home, which was planned and built as they had seen their mother work on the old one where they had passed so many busy and happy days. For Mrs. Vespa had been a very wise mother, and taught her children to do every thing that she knew how to do herself; and the little wasps were very good children, and thought making paper and building cells for their little brothers and sisters was real good play. A. H. Putnam.

The "Reminiscences of Fröbel" have at last been put into the market by Lee and Shepard; and the "Daily Advertiser" of August 13th has welcomed it by a genial and appreciative review, which cannot but incite the thoughtful, whether parents or not, to seek its *original* pages.

If the leading religious papers would copy this review into their columns, it would give a great impulse to the reading of a work, which, in its turn, cannot but extend Kindergartens all over our enterprising country; which, as it will be seen, Fröbel looked to as the one to domiciliate his new education. Nothing short of his *unity of life* can be the soul of a nation whose motto is, *E pluribus unum*.

KINDERGARTEN IN CALIFORNIA.

Good news is received from Los Angeles, California, where it is to be hoped that a genuine *Kindergarten-underpinning* for the public education will be laid; for W. H. Barbour, of Orange, California, writes, July 3d, to the editor of the "Express," of Los Angeles, thus:—

"Allow me, through your paper, to say a few words about an institution that has not been noticed by the press of Los Angeles City as much as it deserves. I refer to the Kindergarten, which Miss Emma Marwedel has opened within the last year on Hill Street. On last Friday, she had some public exercises of the children; and this seems to be an opportune moment to say something of the system generally, as well as of the school in Los Angeles especially. The Kindergarten system was first elaborated by Fröbel, of Germany. Earnest thinkers had previously felt the need of such a system; but no one had the genius to create it as a whole — to present both its theoretical and practical side — before the profound and versatile intellect of Fröbel brought order out of chaos, and light out of darkness. Fröbel was treated with contempt, as a dreaming idealist, for many years; but his system, after half a century of criticism and scrutiny, has asserted itself in Germany, and is now asserting itself in America.

"The object of Fröbel, as of all great reformers and philanthropists, was to teach men and women to *live; i. e.*, to live so as to get the greatest amount of happiness out of life. To do this, he practised the most rigid economy of all the powers both of body and mind. He allowed no faculty of either to lie dormant or undeveloped. In order to be as economical as possible of human powers, he began to guide their exercise in infancy. Because of this early training, many have thought that he forced children forward too rapidly; but nothing was more foreign to him than forcing. If a child showed an unusual tendency to development in one direction, he restrained that tendency, gently but firmly, so as to turn its energies into other channels. This system would thus discourage special precosity and one-sidedness, and produce a harmonious development of all the powers. He avoided mental precocity, not only by directing the mental powers into different channels, but also by paying careful attention to training every part of the body as well as of the mind. It was one of his fundamental principles, never to exercise a faculty either of body or mind so as to weary it or develop it unduly.

"Fröbel reached the mind of the young child through its senses. This system is pre-eminently adapted to the cultivation of observation. Strictly in accordance with his rigid economy of physical and mental energy, he attempted to get every thing out of *hearing*, *sight*, *touch*, *smell*, and *taste*, that can be obtained from them in infancy and early youth, when these powers are most susceptible of cultivation, and when the mere exercise of them is the greatest of pleasures.

"In Fröbel's system, the moral part of a man's nature is educated

by a conscientious regard for correctness and truth in all that the children do, and in requiring them constantly to help each other.

"In the exhibition last Friday, Miss Marwedel's pupils showed the wisdom of Fröbel's system, as well as the skill and proficiency which she possesses as a teacher. The graceful evolutions through which the children went in their plays and marchings were worth all the trouble that has been bestowed upon them, to say nothing of what they have learned about the use of language in describing what they do and see, or of the still more important lessons in *independence*, *kindness*, and *helpfulness*, which have been thoroughly impressed on their youthful minds. We earnestly desire to see the people of Los Angeles appreciate Miss M.'s school as it deserves. It will be an ornament and a blessing to the city, county, and State. W. R. Barbour."

July 31st, two months after, we find this paragraph in the "Republican:" —

"We understand that three young ladies graduated the other day at the Los Angeles Kindergarten Normal Institute, and received diplomas certifying that they were fully qualified to teach according to the Kindergarten system. Their names were Miss Kate D. Smith, Miss M. E. Hoyt, and Miss Nettie Stewart. Each lady read a carefully prepared thesis, elaborating some branch of Fröbel's admirable system. We learn that one of the graduates, Miss Smith, will open a Kindergarten school in Santa Barbara. Why cannot we have an experimental Kindergarten class started in connection with our public schools? A single class was attached to the St. Louis public schools a few years ago, under the direction of Miss Blow; and now there are thirty Kindergarten classes in the St Louis public schools, which are held in such high estimation by the people of that city that no politician, we are assured, dare attack them.

"Why should we not avail ourselves of the advantages of the New Education, if it be true, as it is claimed by all who have tried it, that it is so much better than the old? We would suggest that our Board of Education take the matter into consideration. K."

Miss Marwedel's Kindergarten teaching is of a high order. She attaches her little pupils to herself, very strongly in most instances. Writing to a friend who was struck with the spirit of artistic invention that characterized her little pupils in Washington, she says: —

"If you should see the work again accomplished here (Los Angeles), if you should witness the neatness and preciseness with

which it is done, and the genius shown, not only in the designs (of formation) but in the combinations of colors, you would say again what you said then. I go so far that each child has to find its *own* place either when sewing or drawing an invention, — its *own* middle point, and the distances on the right and left. I prefer, a great deal, to give a sheet of paper or Bristol board, for them to cut, than to spare the great educational benefit of painful mistakes that they themselves learn to remedy. Why is it that, again, I have a number of natural artists? Is it that I lead their work? or, is it not that I lead their little souls to the everlasting fields of beauty in general? I never had children trusted to me, *so completely under my own guidance;* and I confess I never dreamed of such perfection in marching, such precision and beauty of motions. But I systematize even this, and will publish it. Already I have the children so developed that to any *new* tune they make their rhythmical motions spontaneously and marvellously: in general, they make the same, and more appropriate than I would think of."

ECONOMY IN KINDERGARTEN.

Mrs. Thorpe, kindergartner of the Church Home, Angora, near Philadelphia, writes to us very sensibly, under the date of August 1st. (Let charity kindergartners take notice.)

"There is a growing tendency, on the part of newly fledged kindergartners, when they first launch forth from the training class and establish Kindergartens, to an extravagant outlay and expenditure, which seems to me inconsistent with Fröbel's ideas of economy. Concessions must be made, I know, to the onward progress of our great educational system. But great objections have been brought forward to the system, on account of this want of economy: and sending children to Kindergarten comes to be a privilege reserved to the rich; the completeness and nicety of conditions, the uniform appearance of the furniture, the quantity of the prepared material, and the rare flowers in the windows, becoming of paramount importance, while the care of the young souls and minds, for the time being, is, as it were, of minor importance. Why should Kindergarten be so expensive in America; for, certainly, great simplicity and entire freedom from vain show were the fixed ideas of Fröbel? Did he have a Steiger to send to for prepared material to work with? As I understand, he had the most crude tools for the manipulations, — the children cutting their own paper for folding, and saving the scraps for intertwining; the older children often

prepared the materials for the younger ones, and waited to put the finishing touches, till able to accomplish the work by themselves.

"There is a certain successful Kindergarten in one of our large cities that betrays external motives. The windows are filled with rare exotics, furnished by a popular florist. As soon as the flowers wither, they are replaced by fresh-blooming plants, so that they always have the same attractive appearance *to the outside world.* Now, answer me this question: Do the humble and sometimes unsuccessful efforts of the children, in their planting and growing of seeds, contrast favorably or unfavorably with these bright, ever-blooming flowers in the window? Are the children not apt to be discouraged with their own plain and homely work, in that particular point of view? Is the sense of beauty gratified without satiety? It seems to me that there is great danger of insensibility and indifference, when the right means have not been used to coax forth that sweet spirit of appreciation which is so important an incentive to young minds.

"Children brought up in the city are more or less exposed to a certain influence of satiety, by having their appetites pampered; and it is a positive relief to escape from this influence, and be thrown into an atmosphere of plainness, and freedom from the constraints of elegant homes. Hence the attractiveness to them of Kindergartens that have no artificial surroundings: the plainness stimulates their inventive powers. Give the children the means and method of decorating and improving the room. This will call forth their power of combining harmony and love with their work. Let them collect flowers, grasses, autumn leaves, so that their young minds can take in the riches of nature and the full power of impressions; then the room will become a repository of fanciful inventions from their own creative minds, and the work of their own busy little fingers; consequently, a halo of romance will be thrown over every thing, and inspire refreshment of body and soul. Allow the youngest children, supposed to be incapable of much labor, to join in the work of love; asking their advice, and listening to their cunning little suggestions. If a picture is to be hung, put them on the hanging committee; let them hold the step-ladder, pass the hammer, tacks, &c. This will bring out the generous impulses of their little hearts, and make them feel their responsibility in the glorious work going on. If a pretty flower is growing in an unsightly jar, let some of the children cover it with some pretty handiwork of their own, showing the practical application of the pretty things they make. Thus the first principles of self-activity of body and mind will be gradually brought forward, and they be

introduced step by step to the beautiful, good, and true, developed under intelligent guidance."

Mrs. Thorpe also speaks of a holiday given to the children of the Kindergarten of the Angora Home, by Dr. Kerlin, who invited her to bring them to the beautiful grounds of the training school in Media, where he gave them a kind reception. In that institution, where the science of education is studied more profoundly than anywhere else perhaps, Mrs. Thorpe also has the advantage and happiness of passing her vacations, helping and being helped.

ADVANCED STAGES OF THE FRÖBEL EDUCATION, AND SCHOOL-GARTENS.

Fröbel considered the Kindergarten so much the most important era of education — both on account of its difficulty for the teacher, and because it was the beginning for the child — that he devoted the last best years of his own life *exclusively* to preparing kindergartners, himself playing with the children as he would have them do. But his full scope was "*the education of mankind.*" His Kindergarten leads up to an intermediate class, in which, while children, for a part of the time, play with the fifth and sixth gifts, and carry to great perfection "the occupations," they are taught to read and write; and this, in its turn, gives place to more advanced schools of instruction (book schools and work schools), in which the play is succeeded by work, that demands a denial of the play impulse for the time being.

Such a school has been established in connection with the Kindergarten and Intermediate Class, at 52 Chestnut Street, Boston; and is kept by Mr. Whittemore, who has faithfully studied Fröbel's science and art, both in America and Europe, with the view of co-ordinating his school with the Kindergarten. And the result is highly satisfactory to the parents of the children.

But, by the side of this book-school, Fröbel proposed that there should be instituted what he called a school-garten, in which the play principle should give the law as in the Kindergarten; since that must needs be denied action in the schools of instruction, but must have its place if the whole life is to be healthy, — a principle he is the first educator since Plato to emphatically enunciate; though it is evident that the ancient Romans, as well as Greeks, recognized it, their name for school-master being *Magister Ludorum* (Master of Sports).

From some late movements in American cities (appropriations for play-grounds in Boston and New York, for instance), it seems

possible that Fröbel's idea may get expression in these school-gartens sooner and more widely than it can in Kindergartens, which will be introduced, however, by the school-gartens. There is a whole chapter — two chapters, the fifth and sixth — in the "Education by Work according to Fröbel's Principle" which describes these school-gartens; and in a note it is said, that Dr. Erasmus Schwab has so conducted them in Vienna, for the two or three last years, that the Vienna municipality has increased by doubling the public grounds for them, so salutary have they proved to the health and morals and practical ability of the school children. In the Boston "Transcript" of June 5th, there is the translation of a letter of this Dr. Schwab, from which we cull the following extracts: —

"A school garden! What is a school garden?

"Most people in Austria know the name; but all who ought to do so do not understand the thing. The school garden is not, as many people suppose, the same thing as a Kindergarten. The Kindergarten is an institution whose aim is to enlarge the home education of *children* between three and six years of age, — before the time when they are due at the school. Among its means should always be a small garden for the little ones, that they may be related with nature, and have some out-of-door work.

"The school garden, on the contrary, is a veritable garden for the school, to be taken care of by the scholars. *It should belong to every institution of education*, not merely for the school children, but also for full-grown youth who do not attend the high schools. . . . Its plan depends not merely upon the peculiar kind of educational institution with which it may be connected, — city or country school, people's school, training school for teachers, gymnasium, technical school, orphan asylum, deaf-mute school, idiot school, &c., — but upon the kind of pupils who frequent it, upon the space assigned to it (as dimensions, situation, form, quality, and ground), upon the climatic relations of the country and place, upon the pecuniary means of the community, upon the culture and social condition of the inhabitants, — indeed, upon all the conditions which life indispensably deals with. It is also clear that the school garden cannot be carried on according to any doctrinarian views, or any theorems, or in any wooden way, but that it must assimilate itself more and more to immutable circumstances; that in each particular case the ideal to be reached must be sought with circumspection and refined feeling. The conditions, for instance, in a large city are very different from those in a country town; different again in the luxuriant lowlands and the meagre mountain valleys, and on the regions three or four thousand feet above the sea. Each school, in whatever

region, may be supposed to have a school garden belonging to it, and no two precisely alike.

"If the school garden is destined to be an essential feature of the public schools, there may be more uniformity introduced into the plan, although this would be a disadvantage. It is with the school garden as with the school-house: it should be adapted to special needs. But, even under the most unfavorable conditions, it should strive to be a *résumé* of the surrounding region, its natural history and physics; and should be arranged with insight and taste, even when in the narrowest limits it may be compelled to occupy. The so-called garden ground should receive a selection of the fit representatives of the home fruits: as hoe plants, leguminous fruits; fodder; aromatic, medicinal, and commercial plants; kitchen vegetables and greens; the precious strawberry, if there is room for it; and even in large cities, orchard fruits, wall fruits, and berry bushes. Beds in lines of beauty should contain a small selection of the flowering plants of the neighboring fields and pastures, woods and mountains suitably grouped and related. In Alpine countries, for instance, a little collection of Alpine plants, suitably related. Even the most important poisonous plants of the home region should not be left out. And a school garden without our spring plants, without a rich ornamentation of our most beautiful annuals and perennials, especially roses, would be unpardonable. These ornamental beds will find their place in proportion to the space in hand. Where the conditions permit, the summer gymnasium ground should stand in the midst of the garden, surrounded by thirty or forty forest-trees. Under the shade of these lofty trees, the girls will enjoy their summer instruction in various handiwork. The characteristic and useful growths of the large school garden also offer the required places for the breeding of the singing birds; and nest baskets can also be placed in the trees.

"In Vienna and other large cities, it is true that our trees and most important shrubs stand only in tubs and flower-pots; but our children will not remain injuriously or shamefully ignorant of our glorious nature. A charming bower, even in Vienna, will require but little space; and this will afford a morsel of that poesy which the school garden, even with moderate means, carries into the life of our darlings, — our dearest treasures. If space and water are there, if nothing more than a fountain, the school garden can be of ravishing beauty, — a rich source of cultivation and pure childish pleasures.

"A school garden, according to the space it occupies, will afford to the school children and others means of observation and a fulness of delight which, alas! were not granted to the youth of the present grown-up generation. But it also will teach what can only

be indicated here for want of room. Even in narrow limits, it may give the *habitat* and natural movements, not only of the land animals, but of those of the water, which are so dear to the hearts of children, and educate them to be friendly to animals in the best sense of the word. Many important things in the mineral kingdom may also find a place here, and also the elements of physical science. Children truly live in the school garden. They soon forget what they study in books, but never forget what they have *lived*.

"The school gardens of the present day in Austria offer to hundreds of noble teachers the opportunity to learn, by their own experience, not only almost all the subjects of instruction for the people's schools, but many things which people do not dream of.

"If not in too small a compass, they are specially valuable as a means of improvement to them, while giving to children great general, social, and small special fields of labor; ministering on one side to the social sentiment, and on the other to the natural love of personal activity, and thereby cultivating the best roots of human civilization. The school garden makes the task of the school lighter, not heavier; it is of priceless value, indeed, both to teachers and pupils. It enables the teacher to teach with unity of purpose, freshness of life, and practical ability, and to occupy himself with specialties. Indeed, it alone makes possible for the public schools a rational method of intelligent instruction in natural history, now considered indispensable to the human race. [Note. The author wishes to remark here, that he is not a naturalist. His own department of study is in quite a different field.]

"The school garden, in the most modest degree, is practicable for all public schools; perhaps only as a window garden in the schoolroom, or the planting of the gymnasium ground (the right idea being in the mind), or even by only filling some spot in the sunny corridor of the school-house with flower-pots. In the city school garden, the roomy, airy, tree-shaded gymnasium ground can take the place to the children lacking home gardens, for purposes of health, and for protection from injurious solitary pleasures, or the dangerous amusements of the streets.

"The province of the *country* school garden is to awaken and cultivate in all the children the love of the beautiful in nature, as as well as of gardening; and to give to individuals so inclined the opportunity to acquire a knowledge of fruit, vegetable, and flower culture, according as sex, skill, and inclination may determine. Indeed, the country school garden should be adequate to instruct in all agricultural pursuits. Ordinarily, they furnish the means for an experimental, not scientific, knowledge of the natural history of the home region; and the training in original thinking by the con-

templation of living nature, and the awakening of the sense of beauty largely developed *in a whole people*, form a capital of inestimable worth. But the highest purpose of the school garden is, after all, for the school-master, — that friend of humanity whose beneficent influence, if earnestly exerted, is so powerful over the feelings and character of children. Yes, the school garden is a planting ground for the observation of nature, for pleasures noble in themselves, for the culture of the understanding and of the sense of beauty, for the promotion and growth of the social sentiment, for better morals, for a vigorous development of body, — in short, for the highest welfare of the community. It is an ideal thought, made applicable to the completion of life as a whole, and related to real life in order to advance the general welfare, materially, intellectually, and morally.

"For more than a century, thinking pedagogues have been seeking to embody the thought of the school garden in some practicable method. It was lying near and is simple in itself; but they did not succeed in finding a practicable form for it. . . . Sweden had in 1871, in its 7,528 public schools, *two thousand school gardens:* but this was only in the country schools, and only for definite practical aims; so that the Swedish school gardens stand now only at that point which some better ones in Bohemia and Silesia had attained before the time of our new school laws. Austria, on the contrary, takes the first rank in this means of education, breaking the way for other civilized countries. In the Vienna Exposition, Austria set an example to her contemporaries of a complete school garden (a moderately large country school garden) in actual operation; and showed how easily, and at what reasonable cost, it could be carried on.

"If the teacher, upon whom every thing ultimately depends, is freed from the burden of all other offices, as with us; if the theory and practice (*wissen und können*) of his calling are intermingled in the requisitions of the training schools, or in the various courses of supplementary instruction; if he is powerfully supported by the community and by cultivated men; above all, if the school garden is properly related to the public school, and enriched with means of instruction and education, — he can work in that field with great results. The public can easily be enlightened to the point of appreciation and co-operation, by precepts published in popular newspapers, journals, and fugitive pamphlets, by the diffusion of what are called "normal plans" (which embody the idea of the school garden), by good statements and directions issued with these plans, by short instructions from the municipal governments, and by visitations to really good working school gardens. Good experiments take the precedence of all other means of information upon this subject.

. . . All our institutions for the training of teachers must be provided with school gardens, as the country seminaries of lower Austria already are. *Province after province is making appropriations for the purpose.* Little *Silesia* has to-day *two hundred and forty-five school gardens*, thirty-six of late date especially fine ones; its older ones are being newly arranged, and it is laying out six new ones. *Mehren* is stirring in a very thorough manner. *Bohemia* is preparing to make it a municipal institution, and the smaller States are waking up for the first time. *Galicia* has shown praiseworthy activity in two of its districts. In a few years the districts of Mielek and Jaroslaw will be sown with the most beautiful school gardens, each one of which is to include an ornamental house garden. In *Steiermark* already a magnificent number have been established, forty-two of them by the efforts of the Agricultural Society. *Siebenburgen* is now laying out its first one in Hezeldorff near Mediasch. Fifty public-school teachers will annually carry through a practical eight days' course in April, and a theoretic course of two weeks in August (among the first fifty teachers are thirteen of the Roumanian Greek Church). Lower Austria has hitherto been behindhand; but on the 27th of August, 1875, the Common Council decided to lay out school gardens wherever space could be found for them, and next year this will be done. A fine school garden of seventy square metres has been located in a sunny place, in which woody growths are cultivated in flower-pots. It is to be hoped that all common councils will feel that it is specially important for the suitable education of the female sex that all the girls' schools shall be provided with school gardens, and that all the country councils will hold fast to the thought that even the smallest school garden shall not be cultivated merely for its profits. The seminaries can obtain seeds gratis from the botanical garden of Vienna, which furnishes so many small botanical gardens outside, and even those of foreign countries.

"Herr Max Machanek (a manufacturer at 16 Elisabeth Strasse, Vienna 1) has done great service for the rapid spread of school gardens, by sending gratis, to every community that wishes for it, a very beautiful and perfect plan which he has made. Herr Machanek has been acquainted with my ideas upon the subject ever since 1870, when he brought out his charming plan for my first edition of 'The School Garden.' He consults me in reference to every plan he makes, and allows me to criticise his sketches before he puts in the colors. He is so broad in his good-will, that in many cases he has sent two of his seven plans to different communities, that they may choose between them. This spring, for example, *thirty* thoroughly worked-out plans have been sent by him into eight different provinces of the crown.

"Upon Austrian ground was first thought out the idea, in every possible relation and direction. All sound thoughts upon the subject will soon be a common possession of European humanity; and a well-considered thorough reform of the whole subject of education and instruction is now in preparation in all Europe. The school garden, as Austria has already carried it into operation, has excited the most lively interest and the most cordial co-operation of thinking men in the whole of Germany, and it can only be a question of time when it will be universally adopted there."

Dr. Seguin is very active in promoting those play-grounds planned in New York. We think educators and municipalities all over America should see to their introduction. The play principle can thus be taken captive by law and order, and prevented from taking on the forms of gambling in business and politics, in sheer lack of object.

This play principle is simply the rush of original life, which eternities are not to exhaust; and the great object of all education is to give it right direction from the first. It may become evil force; it cannot be annihilated.

The following we were especially pleased to find in the "New England Journal of Education," because it suggests

A PREVALENT MISTAKE AND ITS REMEDY.

An English correspondent writes, under date of July 14, from Manchester, England: "A clergyman once asked me if there was some *secret* in Fröbel's system which was carefully guarded by disciples of it; for he had asked so many times for information, and could get nothing but generalities, expressed in language as impenetrable as *the ideas*." The writer adds, that it seems to her that "accounts of *lessons actually given*, in conversations held in the Kindergartens, would be a better means of addressing the system to the practical English mind, than abstract essays on the subject."

The unfortunate impression that the system is some mysterious, transcendental *secret*, has arisen from the conscientious jealousy of kindergartners lest the perfection of the *Kindergarten proper* should be sacrificed. But Fröbel's own idea was the broadest application of his principle to the *education of mankind* (the title of his first book).

The Kindergarten is the transition era from the nursery to the school; and it is certainly true that the sympathetic nursery dis-

cipline, which is the characteristic of a good Kindergarten, must be in a measure given up, when the children *go to school*, and the full gratification of the *play-principle* be transferred to the hours of *recreation*, which Fröbel proposed should be supervised and regulated, so that amusement should be *refined* and *diversified*, to make *that* also educative of the human *versus* the brutal, — an idea of his which has been extensively carried out and developed, during the last few years in Europe, by the school-gartens established and multiplying in Germany at present.

It is another great mistake to suppose that the study of Fröbel's idea and method should be confined to Kindergartens. Every normal school in the land, and all girls' schools, should have classes in the science of education, and include in the curriculum the study of Fröbel, to a certain degree.

And let me suggest, that this can be done at small cost. Milton Bradley, of Springfield, publishes, for two cents apiece, and $1.00 a hundred, a small pamphlet of twelve pages, called "Kindergarten Culture," which ought to be *learned by heart* by everybody who has to do with children in any way (and who has not?). It is a complete translation (except the last ten lines) of Madame Marenholtz-Bülow's Introduction to the first edition of "Goldammer's Manual of Practice;" and begins with an analysis of child-consciousness in its process from passive impressions, through active perceptions, memory, and conception, to full *understanding* and the exercise of creative *imagination*. For, though the immediate object of the writer is to show how the "gifts" and "occupation-material," and the symbolical movement-plays, invented by Fröbel, are adapted to assist this process (by saving children from the bewilderment of chaotic impressions, and giving experimental knowledge of the laws of nature, while they are playing in and upon it for mere enjoyment), it necessarily instructs in the best methods of acquisition for all students up to the classes of the university.

To the study of this pamphlet of twelve pages, compact of thought, may be added an equally fruitful study of three of Steiger's tracts, — the *fifth*, *ninth*, and *fourteenth*. (All his tracts can be had, post-paid, by enclosing to him, at 22 and 24 Frankfort Street, New York, two three-cent stamps; for he gives them away.) And any normal school, school-teacher, or mothers' union, could, for $1.25 (70c. to Steiger and 50c. to Bradley), get fifty copies of each of these tracts, and by their means spread a good understanding of Fröbel's idea of education, which is proving itself — to whoever fairly examines it — as giving the true method of development and culture, never before *scientifically promulgated*.

So much knowledge will enable every body to distinguish between genuineness and ignorant pretensions; and is essential to a liberal education to-day. To all teachers it will give "a light to all their seeing," and is, in fact, sufficient knowledge for all except *active* kindergartners. These require, over and above this general knowledge, a thorough training in *the art*, taught by experienced students of the living book of child-consciousness, together with practical experience in the work they are to suggest and superintend in the Kindergarten. PHILO-FROBEL.

[May we not be permitted to add, that our Messenger costs only $1.00 a year, and will keep readers informed of all resources of information outside of itself.]

Foreign Intelligence.

MRS. KRIEGE says, in her last letter (from Altona, Schleswig-Holstein): "A very pleasing feature here in Germany, where Kindergartens have existed for some length of time, is to see, in the pleasant evenings, in any quiet street, or place shaded by trees, all the children of the neighborhood gathered together (and German households abound in children) playing their Kindergarten games. The larger ones are generally the leaders, by turns; and very sweetly and correctly they sing. How soothing to the nerves of the passers-by! instead of the horrid shrieking and yelling or fighting that is generally heard in street gatherings of children! The children are, meanwhile, so absorbed in their play that they do not seem to notice what is going on around them, or think of being noticed themselves. Many a time have I stood and watched them, on my evening stroll along a broad walk shaded with linden-trees, and thanked God for this blessing bequeathed by Fröbel to childhood."

We copy from the "London Sunday Times" the following account of

THE QUEEN'S GRANDSON AT THE KINDERGARTEN.

A young lady, a teacher in one of the Kindergartens of the city of Berlin, told me that among her pupils she had for a time a little boy, the eldest son of the Crown Prince, and Grandson of Queen Victoria and the Emperor William. His mother, the eldest daughter of our Queen, was anxious to give her little boy the

benefit of the Kindergarten training. There were several little boys and girls in the family; but she thought it better for the little prince to meet boys of his own age. By doing this, they thought he would be less likely to feel that he should not be required to live the same boy-life that others lived. So his parents sent for this sweet young teacher, and received her without any formality; they sat down together, both father and mother, and talked to her about their son.

They had tried the experiment of having tutors for him; but he seemed to be growing exacting and selfish, desirous that very great deference should be shown to his person, and great attention to all his commands. They cared, above all things, that he should be truly noble in character; and wished this new teacher to do all she could to take out of the boy his vanity in being prince, and to impress upon him the importance of being right and true, and princely *in himself.* They wanted him to compare himself with other boys, and to see for himself that there were nobler natures, even among the children of the poor. They wished to place him where he would know other boys, that so he might come to know himself. They had chosen this little school: first, because they knew all about its teacher; and, secondly, because she numbered among her pupils children from various classes of people. Like any other father and mother, they visited her school-rooms, and the little garden where she daily gave the children lunch; and they saw how respectfully the pupils were taught to treat every stranger (for they were not told who these visitors were). So the sensible prince and princess and the sensible teacher went to work to see how they could take some of the foolish notions out of the boy prince's head.

The teacher tried a very excellent way. She crowded the notions out, by keeping his young mind so occupied with better things that he sometimes forgot that he was rich and great. In the same way, she crowded out of the mind of little crippled Max — a boy so poor that she did not take any money for teaching him — the remembrance that he was lame and ill-dressed. And, when either boy did feel the station in which God had placed him, she tried to show them both that all these outside differences were of no account in God's sight. The heavenly Father did not think any more of the boy for being strong and rich, and for living in a palace; but God expected more of him for all these things.

We happen to know of some particulars of this young kindergartner, who taught the children of the Crown Princess of Prussia (Victoria's daughter), when we were in Europe, in 1867. Her name was Nickerson.

MOTHERLINESS.

The spirit of the true Kindergarten discipline is Motherliness, — a quality which is not confined to mothers of the body, and which, in some sad cases in this wicked world, is really lacking in them.

But there is no human heart which does not know, either by experience or by lack of experience, what this word means, incapable as it is of scientific definition. The mother, with the child in her arms, is a form of pictorial and statuesque art, found, even in the old Phœnician, Egyptian, and Persian mythologies, to express the deepest and most central idea of man, and his relation to nature and God, as the connection of those contrasts. It reappears in the first Christian scripture, — a symbol seized by Christian art, and lighting up the dark cathedrals of the Middle Ages with a truth finer than can be found in all the *creeds*.

"Like as a mother comforteth her child, will I comfort thee," is the sweetest and most expressive, "Thus saith the Lord," of all the utterances of the Hebrew prophets. We have lately seen a sermon on this text, preached by Reginald Heber Newton, of the Anthon Memorial Church, New York, which we wish we could put into the hands of every kindergartner; the most important part of whose training for her vocation is to understand the motherliness of God, which she is to embody to the little ones whom she has under her care, in order to cherish in them the only religion of childhood, — love to God and the neighbor.

To love children as God loves, and comfort them as He comforts, "upbraiding not," is "the first thing, the second thing, the third thing," in Kindergarten discipline. This alone delivers children from the fetters of finite nature; puts them in possession of all their powers; entrances their generous little hearts; saves them from what Dr. Channing used to say is "the only fatal evil, — *discouragement*." It is the only thing that can give the refinement to the feelings and manners requisite to meet the delicacy of childhood.

Does this divine motherliness lead to a weak indulgence? Certainly not. Nothing is further from it than incontinent indulgence, which does injustice to the inmost desires of the child, — who loves, beyond all things, to be kept from doing wrong; and is most grateful to be led away from his own passionate caprices, and especially from any bad habits that may have supervened from the criminal neglect or evil communications of those who should have taken care of the child in its irresponsible era.

We have illustrations of this in what one kindergartner has told us, which it is impossible to put into print, because the evil was so

great from which the poor little children were delivered, simply by seeing what an agony of heart was given to the beloved motherly kindergartner who discovered it, and to whom the children surrendered themselves, absolutely, to be helped.

Our correspondence, both with mothers and kindergartners, is rich in instances of successful cases of discipline with respect to lesser evils. One kindergartner, who has the advantage of having been a mother that has reared a family of sons and daughters, writes me: "A little boy, who had never been with children before, was not ready to *do* any thing, or speak to me; and actually remained passive and taciturn several weeks, till it became very inconvenient; and I thought it unnecessary to have him never reply to me in any way. I could see that it was not obstinacy, or any disagreeable disposition, but a practical difficulty of adapting himself to the new relations; and that he needed the help of a little direct talk to surmount the little stone in his way. So I watched for the right moment. This came unexpectedly, when we were all sitting on the floor in the ring. Not at the moment remembering that I should get no reply, I asked him a question, which, as usual, he did not answer. This made an interruption in the play, and there was no time to wait for him, or to suggest the right thing by perhaps telling something by way of example, suited to the case, as can often be done without directly pointing to the child. So I lifted him from the floor, and took him in my arms into the dressing-room, and asked him about his tongue; and what his mamma did when he asked her a question. In short, I had a nice little *tête-à-tête;* for he could talk to me easily enough when others were not listening, and I fairly established a conversational relation between us. He was happier and better for this; and was it not just as much the right thing to do, as if he were sensitive, and needed soothing, as is sometimes the case with a child?"

Certainly, the child needed a quickening of the will, by the sympathetic magnetizing of peremptory love; and a less sympathetic process would have deepened the evil, by rousing self-defence, — the most unfortunate of all things to do, and, when it becomes a habit, the cause and essence of impiety. Motherliness, the comforting quality of the Divine Love, disarms this fatal habit of self-defence, and gives the soul courage to humbly surrender itself to the guidance of the most reverent and generous thought.

The law of spiritual life is communication, generosity; but self-assertion is the opposite pole, the contrast by which individual consciousness grows. And the proper adjustment of these contrasts is just the process of life, "eternal, sacred, sure," — the bliss of childhood as well as of the heaven we look for; and no soul ever attained it without the motherly help of other human souls.

Is not motherliness *the Comforter*, *i.e.*, the Holy Spirit in which God the Father and the Son of man become *one*, overcoming, and sitting down on the throne of nature?

But this process begins in childhood, in the play of children with each other; and is to be helped by the kindergartner's living with the children, and helping them to understand themselves and each other. In the sight of God, their plays and play-things are no more trifling than the activities of business, and what are called the *prizes* of the earthly life of men. It is not what we act upon, but how we act and feel, which is what "makes the action fine," as George Herbert sang.

The word "discipline" has come to mean "punishment" in the colloquial school-language; but it originally meant the spirit of the education.

The Socratic discipline was interrogative in its method, instead of dogmatic. It respected the intellectual freedom of the disciple, and presupposed an original, God-given power of thinking, only needing guidance. The Kindergarten discipline is moral as well as intellectual, and presupposes an original, God-given power of moral self-direction, also needing guidance. All discipline implies the generous, respectful guidance of a less by a more developed person.

The spontaneity of children is guileless, but not always to good effect. The duty of a kindergartner is gently to interfere with the disorderly play of the child's activity, and suggest the direction of use, order, and beauty; and, if the child do not obey the suggestion, to enforce non-activity for the time being. For a child so loves to act, that a mere check of disorderly activity will, in most cases, be sufficient to secure a pause and moment of reflection, giving a chance for the law of the soul to assert itself. For the soul, as it comes from God, is the complex of spiritual laws, which is God's image, and of which nature in its beauty and power is the image. Indeed, a child had rather do as you suggest than to do nothing; and you must take care not to make a capricious suggestion, or an unreasonable one.

Hence the importance of the kindergartner's preparing for her vocation by studying psychology in the living book of nature, presented by any group of children and by her own soul. So she comes to realize that the child is not a plastic substance like clay, to be moulded by her will; but a spirit to be governed by an ineffable power, equally present to both teacher and taught, which it is as easy for the child to perceive as the grown-up.

None who remember their own childhood will fail to recall that sense of a double nature which made them feel certain impulses were right, and certain things were wrong, although much perplexed by the inconsistent speech and action of the grown-up.

A very little observation in a well-conducted Kindergarten will compel us "to remember that we have living spirits to deal with, which must, by most wonderful and mysterious processes, — wherein we may be agents, *wherein we cannot be principals*, — be brought to trust, to think, to hope, to know." "Those who think most earnestly of infant education, must think of adult education. . . . They cannot expect to teach infants by infants." (F. D. Maurice, "Working and Learning," p. 38.)

THE AMERICAN FRÖBEL UNION.

The originators of this society, who met at Mrs. G. R. Russell's, in April, 1877, and subscribed, personally and by proxy, more than money enough to secure the publication (by Lee & Shepard) of the "Reminiscences of Freidrich Fröbel," were, rather inadvertently, called the *organizing* members. They did not feel competent to draw up a constitution and make the by-laws; and therefore contented themselves with choosing officers, who might meet with them and adopt a constitution, drawn up provisionally, and to be duly considered and amended by the meeting. They chose for the president Madame Marenholtz-Bülow, of Dresden, Saxony; asking her to name her acting representative (for they knew that she was personally acquainted with several persons in this country). They chose for treasurer Mr. William Agry Vaughan, Cambridge, Mass.; for secretary, Miss Anna L. Page, Danvers, Mass. (assisted, for the present, by Miss Peabody, Follen Street, Cambridge); and a large number of vice-presidents, — among whom are the honored names of Dr. Henry Barnard, of Hartford; and Superintendent B. G. Northrup, of Connecticut; Rev. Edward Eggleston, of Brooklyn, N. Y.; Rev. J. B. Harrison, of Vineland, N. J.; Superintendent M. A. Newell, of Baltimore, Md. (and President, this year, of the National Association of Educators meeting at Louisville, Ky.); Rev. Joseph S. Travelli, Chaplain of the Western Penitentiary, Alleghany City; Mr. Rudolphus Bingham, of Camden, N. J.; President Orton, of Agricultural College, Columbus; Mr. John Ogden, of the Central Normal School, Worthington, O.; Principal White, of Brooks's School, Cleveland, O.; Mrs. L. Carr, Deputy State Superintendent of California, Sacramento City; Rev. John Parkman, 20 Brimmer Street, Boston; Miss Lucretia P. Hale, 22 Ashburton Place, Boston; Mr. C. C. Perkins, 2 Walnut Street, Boston; Rev. R. H. Newton, Edward A. Spring, and Miss F. L. Macdaniel, New York; Mr. Burrows, Los Angeles; Mrs. Wm. Keppler, Galveston, Texas; Mrs. E. P. Bond, Florence, Mass.;

Walter Smith, Esq., Mr. George B. Emerson, Mrs. Safford Blake, and Mrs. Kate Gannet Wells, Boston; Mrs. R. H. Hare and Mrs. Charles Willing, Philadelphia.

We subjoin the Baroness Marenholtz-Bülow's reply to the letter asking her to be President, dated Dresden, Wiener Str. 7: —

"It has given me great pleasure to learn, through your last two letters, that you have proposed the organization of a Fröbel Society, and intend to make it an efficient instrument for the diffusion of correct ideas respecting the Kindergarten system.

"It is absolutely necessary that the true disciples of Fröbel should be distinguished from those who use his material without the slightest idea of the purpose it was designed by him to attain; and who, being ignorant of Fröbel's method, are unable to bring about educational results that the material should produce. Be assured, I am in hearty sympathy with every effort to protect the purity and *further the development* of the idea; and to avoid a mechanical application of the material by those who have not the slightest right to call themselves of the New School, — knowing nothing of what the master discovered of Nature's intent in the instincts with which childhood is endowed.

"I beg you to present to the society my sincere wishes for its progress and usefulness; and my hearty thanks for the honor they have conferred on me, by electing me its president. I will gladly be the *Honorary* President, if you think that it would contribute in any way to advance the interests of the cause we have so much at heart. But as, unhappily, I cannot at this distance *do* any thing practical to serve you, you, my dear Miss Peabody, must take the position of Organizing Secretary yourself. I am sure you will act according to Fröbel's idea, and I feel sure that I shall agree to whatever you may do or say in the society.

"Besides founding Kindergartens, the most important thing is to instruct young women in general *to be able* for the education of the next generation. I think you, in America, will succeed in this task much easier than we can here in Germany, where we are so often hindered by social laws and the rules of the government.

"I am very happy that my 'Reminiscences of Fröbel' have met your approbation; and that the society will honor them by its promotion of their immediate publication. Give also my best thanks to Mrs. Mann, for her translation of the book, which, I do not doubt, will equal her excellent translation of 'Education by Work on Fröbel's Principle.'

"I am now writing a hand-book for our own *Allgemeine-Verein* to publish; but the want of health and leisure allows only a slow progress. Besides this labor, I have a great deal to do with our

school in Dresden for the education of kindergartners. We have this year ninety-one pupils, in three divisions, very different in age; and our rooms are too small for this number, so that we must have another locality. I am also occupied with introducing our method in the Normal School here. That, next to the foundation of Kindergartens, is the most important thing for the education of the next generation. . . . Receive, once more, dear friend, my best thanks for your kindness and friendship. . . . Give my best compliments to Miss Macdaniel, whom I remember as one of my best and most zealous pupils — *partner*, rather — in my labors at Paris. . . . You must correct my bad English, and make a short *résumé* of my letter for your society and the Messenger.

"BERTHA VON MARENHOLTZ-BÜLOW."

Having chosen their officers and Honorary members, the Union met, at half-past ten o'clock, the last Thursday in August, at the New England Woman's Club-Rooms, No. 4 Park Street, Boston, to organize their society.

The venerable Mr. George B. Emerson, our oldest Vice-President, moved that Miss Peabody should be President of the meeting; which was seconded by Mr. White, of Cleveland, Ohio, and unanimously voted by those present. She then proceeded to give an account of the origin of the Society in the generosity of several ladies and gentlemen, who subscribed money to make the beginning of a fund for publication, &c.; and a society that might be the source of information generally, respecting Fröbel's Discovery of the *true method of natural development*. She said Mrs. G. R. Russell, Mrs. Pauline Agassiz Shaw, and Mrs. M. R. Fox proffered $100 each; Mrs. Louis Agassiz and Rev. Daniel Austin, $50 each; Mrs. Ida Higginson Shaw, Mrs. Professor Gray, Mrs. James Tolman, Mrs. Fenno Tudor, Mrs. G. B. Loring, Mrs. Charles Willing, Mrs. R. H. Hare, Mr. William Thaw, and Mr. Cochrane Fleming, $25 each; and Mrs. Augustus Hemmenway promised a donation. In nominating officers, they had taken care to select persons, from all over the country, who had some knowledge and conscience of the *difference* between Fröbel's Kindergarten and what has been called by Miss Coe "the *American* Kindergarten" (which is not in the line of natural development discovered by Fröbel); and to watch and guard against every thing of that kind which might hereafter arise, from the impulse of mercenary greed or a weak vanity, degrading the most sacred of human vocations to serve the purposes of temporary self-interest.

It is not to be expected, she said, that our Union can entirely

prevent this degradation, any more than the Medical and Law Schools can prevent quackery and pettifogging. But something may unquestionably be done by a combination of well-known names of the highest moral and intellectual reputation, into an authority on the side of a pure educational morality, and a science of infant psychology; to which authority, parents and others, who are in earnest to know the truth, may apply for information, when seeking for a true kindergartner or for a reliable normal teacher of kindergartners.

Miss Peabody proceeded to read the reply of the Baroness Marenholtz-Bülow, accepting the place of Honorary President of the Fröbel Union, and appointing Miss Peabody her representative plenipotentiary.

She did not read, but merely referred to, the answers of two of the Vice-Presidents, — Rev. R. H. Newton, and Miss Macdaniel (which can be found in the Kindergarten Messenger for July and August); she said others, assenting to the draft of a constitution that had been sent to them with the nomination, had replied with a simple acceptance. She then read the list of Vice-Presidents elect, and Miss M. J. Garland proposed to add to it the name of Mrs. Mary Safford Blake, which was voted. Miss Peabody then said, that, from some who had been asked to be Vice-Presidents, no reply had been received; others had expressed pleasure in being nominated, but had no time to undertake more duties; and all these we have placed upon the list of honorary members, on which are also to be found, *distinguished by a star*, those normal teachers whom we hold in fellowship, and wish to have take counsel and vote with the Society on any question, except the final one of appropriation of money, — which is reserved to those who give the money, and from whom the Financial Committee is to be selected by their own vote.

HONORARY MEMBERS.

*Mrs. M. H. Kriege	Altona, Schleswig-Holstein.
*Mrs. Kraus-Boelte	9 West 28th Street, New York.
Professor John Kraus	New York.
*Miss M. J. Garland	52 Chestnut Street, Boston.
*Miss R. J. Weston	52 Chestnut Street, Boston.
*Mrs. A. E. Gardner	154 West Concord Street, Boston.
*Miss S. E. Blow	South St. Louis, Mo.
*Mrs. John Ogden	Central Normal School, Worthington, Ohio.
*Mrs. A. H. Putnam	23 Hershey Hall, Chicago.
*Miss Sara Eddy	51 Bishop's Court, W. Chicago.
*Miss R. R. Burritt,	Friends' Library, 15th and Race Sts., Philadelphia.
*Miss Emma Marwedel	High Street, Los Angeles, Cal.
*Mrs. A. K. Aldrich	Florence, Mass.

*Mrs. Louisa Pollock	1127 13th Street, N. W. Washington, D.C.
*Mr. W. N. Hailman	56 Oneida Street, Milwaukee, Wis.
*Mrs. Ella Snelling Hatch	2 Warren Avenue, Roxbury.
*Miss Anna Held	Nashua, N.H.
Miss Alice Chapin	2 Michigan Street, Indianapolis.
Miss Josephine Jarvis	140 Egan Avenue, Chicago.
Mrs. Professor Monroe	Chelsea, Mass.
Mrs. Horace Mann	Cambridge, Mass.
Mrs. G. P. Lowry	Tarrytown, N.Y.
Mrs. C. M. Severance	Los Angeles, Cal.
Mrs. M. B. Smith	Brooklyn, Alameda Co., Cal.
G. W. Stephens, Esq.	2 Phillips Place, Montreal, P.Q.
Rev. Brooke Hereford	Chicago, Ill.
G. H. Snelling, Esq.	8 Park Street, Boston.
M. Denman Ross, Esq.	Devonshire Street, Boston.
Rev. C. A. Bartol, D.D.	17 Chestnut Street, Boston.
Rev. Mr. Chaney	Hollis Street, Boston.
Rev. E. E. Hale, D.D.	Boston Highlands.
Rev. J. F. Clarke, D.D.	Jamaica Plain, Mass.
Rev. Jacob Manning	Boylston Place, Boston.
Rev. Phillips Brooks	Hotel Kempton, Boston.
Mr. J. W. Dickinson	Sec. of Mass. Board of Education, Boston.
Mr. William T. Harris	Superintendent of Schools, St. Louis, Mo.
Dr. Isaac Kerlin	Training School of Media, Pa.
Mrs. C. K. Whipple	Chapel Station, Brookline.
Miss Graves	800 18th Street, Washington, D.C.
Mr. Thomas Hunter	Of the Normal School of New York.
Mr. John Wilson	Cambridge, Mass.

This list of Honorary Members, like the list of Vice-Presidents, is open to increase; and the star may be prefixed to other names hereafter.

The Union, as such, cannot undertake to discriminate between the Kindergarten trainers indicated above, as to their *comparative excellence;* but pledges itself to make honorary members *only* of honest professors of the natural system of development, *as explained by Fröbel, versus* the professors of the so-called "American Kindergarten," which does not profess to follow Fröbel's order and principle, but invents another system and other materials.

Before we broke up, we received a telegram from Mr. and Mrs. Kraus, whom we had hoped would give the meeting the substance of their papers just read at the Educational Convention in Louisville. They were unfortunately detained by unexpected business connected with their removal from Broadway to No. 9 West 28th Street, between Fifth Avenue and Broadway, where they have greatly improved accommodations. We have had to defer — but shall print in our next number — notices of their Festival on Frö-

bel's birthday, and the closing exercises of their large class of ladies at midsummer. We hope that they will always have more than thirty ladies, as they did this year. The variety of mind in a large class insures a richer instruction. In all her classes, Mrs. Kraus has ladies studying who do not expect to make Kindergarten a profession to live by, — but who study *con amore*, from a sense that it opens into the highest strain of culture for women, whose divine vocation is spiritual motherhood.

After this list of Honorary Members was read, there was some informal conversation, questioning whether or not to go on with the meeting, which was barely a legal quorum. But as the constitution had been accepted by those absent, to whom a draft of it had been sent, it was read; as follows: —

CONSTITUTION.

I. *Name.* — The name of the society shall be The American Fröbel Union.

II. *Objects.* — The objects of the union are (1) to spread a clear knowledge and intelligent insight into Fröbel's idea and method, and protect them from *deterioration*, by encouraging the publication of the works of Fröbel (and his chosen interpreter, Madame Marenholtz-Bülow), as a standard library for kindergartners; (2) to encourage the foundation of charity Kindergartens in destitute places and in orphanages; (3) to favor the establishment, everywhere, of parents' monthly meetings for reading and discussion of the new education; (4) to aid those persons to attain the training who are exceptionally qualified, morally and intellectually, but without pecuniary means.

III. *Membership.* — Any person making a donation of twenty-five dollars and upwards, or securing a bequest to the fund, will be considered as a Life Member, with exclusive privilege of giving a deciding vote as to the appropriation of money. The officers chosen by them shall vote with the life members on all other questions. As soon as chosen, they, with the other members, shall choose honorary members, including all the tried and approved trainers of kindergartners, who shall immediately become equal voters with the officers upon the constitution and every thing else. Neither officers nor honorary members shall be asked to pay. Other persons may become members by paying not less than two dollars a year, one of which shall be paid as subscription to the Kindergarten Messenger, in which are to be inserted all the transactions of the Union; and any present subscriber to the Messenger, by paying one dollar more into the treasury of the Union, shall be accounted a member, having the privilege of proposing measures and questions, but having no vote.

IV. *Officers.* — The officers shall be a president, secretary, treasurer, and an indefinite number of vice-presidents, one of whom shall be chosen auditor of accounts.

V. *Quorum.* — All the members shall be duly notified of the meetings, and those who are present shall constitute a quorum; *i.e.*, if the meeting includes the president's representative, the secretary, and three vice-presidents.

VI. *Proxies.* — Any officer, except the treasurer, may depute his office privilege of voting to any other officer or honorary member, at any special meeting which he cannot personally attend; or, being apprised of the subjects to be discussed, may make a communication in writing, which shall be duly considered by the meeting.

VII. *Meetings.* — There shall be business meetings the 21st of April and the 21st of June (which were the birthday and dying-day of Fröbel); and, when it is possible, there shall be a celebration of these anniversaries, by music, and by speeches on Fröbel and the new education that he advocated; also, within three days after or before Christmas, according to special notice sent to each voting member, there shall be a meeting.

VIII. *Committees.* — The members present at the December meeting shall every year choose an executive committee, of not less than three members; and the life members shall appoint a financial committee, to advise with the executive committee and the treasurer on all matters requiring the expenditure of money.

IX. *Auxiliary Societies.* — Mothers' Unions and Auxiliary Fröbel Societies, which can meet one or more times in a month, for study of the Fröbel system and to hear lectures read, are invited to correspond with the Fröbel Union; and their reports or letters will be read and considered by the society, and, if necessary, answered by the secretary.

X. *Amendments.* — The constitution, after its adoption, can only be altered by a vote of three-fourths of the officers and honorary and life members, assembled at a meeting called for the special purpose.

Subsequently, the following By-Laws were proposed: —

I. The transactions of the American Fröbel Union shall be published in the Kindergarten Messenger; and every member is expected to become a subscriber thereto, that its continued publication may be assured.

II. Any person who can bring written evidence of being trained by one of the normal teachers named in our list, and of having had a personal experience in keeping a Kindergarten successfully for at least a year, may make application, at any public meeting of the Society, for the degree of Master or Mistress of Kindergarten Art

(M.K.). The degree of M.K.T. will be given only to those who, after due consideration of each case, are voted capable of training kindergartners in the science and art.

III. Loans may be made from the *principal* of the fund, until all Fröbel's own works shall have been added to the two volumes of the "Standard Library for Kindergartners," which has been already begun by "Education by Work, according to Fröbel's Principle," and "The Reminiscences of Fröbel."

IV. Aid granted for all other than publication purposes must be paid exclusively from the *income* of the fund.

V. The Treasurer will pay out money, only on the order of the chairman of the Financial Committee chosen by the life members.

VI. Any member of the Union may show cause, at a general meeting, for granting aid to establish a Kindergarten in an orphanage or destitute place; and, a vote being given in favor of it, the Financial Committee will revise it, and make the final decision, and the order upon the Treasurer.

VII. No aid shall be granted to any impecunious candidate for training, except on the application of one of the training teachers on our list of honorary members, who shall have examined the candidate, and also tested her by some weeks of probation. Whenever such aid shall be voted at a general meeting, the Financial Committee shall revise it, decide the question, and give the requisite order on the Treasurer.

The second of these by-laws was proposed by Mr. White, of Cleveland, who said that he thought the Society ought to give degrees only on examination; and yet it was impossible, in such a vast extent of territory as ours, to require candidates to go to any one place, as could be done in London.

In talking over the third by-law, the fact transpired in conversation, that all the works of Fröbel were translated, but could only be published if guarantee against loss were made to the publisher, as the "fit audience" was by them generally deemed too "few." The translator said she had tested the practicability of using the "Mother Plays and Cossetting Songs" in two Kindergartens; and every mother who knew any thing about the book wanted a translation published.

Miss Peabody said she thought the question of accepting the by-laws had best be put off till the December meeting; meanwhile, they could be published in the Report of the meeting she should make for the Kindergarten Messenger.

It was necessary, at all events, to put off forming the financial and executive committees, since not any of the life members were present. Doubtless, more than two-thirds of the life members would come to the December meeting; and perhaps they might have a

preliminary meeting among themselves, and appoint these committees beforehand. All the members of the Society could, in the interval, meditate on these by-laws, and perhaps meditate others; and those who may not be able to attend the meeting in December could send their written thoughts and votes.

Mr. George B. Emerson then moved, that at least the constitution should be accepted; and Mr. White, of Ohio, seconded the motion, and it was voted. Then the meeting was adjourned to Thursday, the 27th of December next.

One of the pleasantest features of the meeting was the presence of a large number of kindergartners, who broke into groups, and told each other and the members of sundry experiences. All parties agreed that the Society was timely, and much needed in order to spread a knowledge of the subject. A dozen copies of "The Reminiscences of Fröbel" were sent to the meeting, by Lee & Shepard, and eagerly bought by those who had not procured the book before.

Miss Peabody also distributed a tract, translated by Ed. Weibe, from the Baroness Marenholtz's introduction to the first edition of "Goldammer's Guide." This tract is sold by Milton Bradley, of Springfield, Mass., at a dollar a hundred. She advised that it be procured, and distributed in neighborhoods; and also recommended that people should be encouraged to send to E. Steiger (22 and 24 Frankfort Street, New York) two green postage-stamps, for which he would send, post-paid, fifteen tracts, every one of which answers some popular question on the subject; especially the tracts numbered 5th, 9th, 13th, and 14th. She congratulated the public on their opportunity to get "Fröbel's Reminiscences," of Lee & Shepard, Franklin Street, Boston, for $1.50; and "Education by Work, according to Fröbel's Principle," of Mr. Bingham, Camden, N. J., for $1.00, post-paid.

A question arising as to how the expenses of organization should be paid, Miss Peabody said, that, on the day of the first meeting at Mrs. G. R. Russell's, a friend had put money into her hands to make her a life member; but, as she was made a member of the Union by being chosen by the President as her representative, she had taken the money to pay these expenses, $15.00 of which were incurred on the 21st of April. The rest had gone for postage, except a small sum which would be enough to pay for the postal-cards that the Secretary must send to the life members, the officers, and the honorary members, to announce the meeting in December. After that, there would probably be no expenses, as all subsequent announcements, reports, &c., would be printed in the Kindergarten Messenger, for which all the members who cared to belong to the Society were expected to subscribe.

Terms of advertisements on covers 25 cents a line.

☞ *Subscribers who have not paid, will observe that the subscription is due. English subscribers, who pay by postal order, will see that it does not go (as some have done) to Cambridge, England, but comes to Cambridge, Mass., U.S.A.* (*Payments may be made to* J. S. LAURIE, 22 *Paternoster Row, London, E.C.*)

TAKE NOTICE. — We must delay the issue of the rest of the year till December, in order to receive the money of 200 subscribers, who have not yet paid; and we wish they, and also our other subscribers, would say, before December, whether they are good for the advance pay of 1878, that we may be able to decide whether or not to go on. We have not yet obtained our 1000 subscribers.

The American Fröbel Union will publish its Reports, &c., in the Messenger, if it shall be continued. All *active* Kindergartners, who send *two* permanent subscribers, shall receive the Messenger gratis.

Kindergarten Messenger.

NEW SERIES.

Nos. 11, 12. NOVEMBER AND DECEMBER, 1877. Vol. I.

TABLE OF CONTENTS.

Terms.—$1.00 a year for American subscribers, 5 shillings for Europeans (postage included).

CAMBRIDGE:

PUBLISHED BY ELIZABETH P. PEABODY,

19 Follen Street.

1877.

KINDERGARTEN MESSENGER.

New Series.

Nos. 11, 12. NOVEMBER AND DECEMBER, 1877. Vol. I.

On December 27, at 10.30 o'clock, A.M., the members of

THE AMERICAN FRÖBEL UNION

Will meet at No. 4 Park Street, Boston, at the New England Women's Club Rooms, to elect the Financial and Executive Committees, and consider the By-Laws proposed August 30, and reported in the Kindergarten Messenger for September and October. Members who cannot be present may send nominations, votes, resolutions, and suggestions, in writing, to 19 Follen Street, Cambridge, before December 17; and they will be duly considered by the members present, who will constitute a quorum.

AMERICAN FRÖBEL UNION.

In the report of the meeting of the American Fröbel Union, Aug. 30, there were some inaccuracies. Mrs. Ida Agassiz Higginson's name was given inaccurately; and the name of the Treasurer is WILLIAM MANNING VAUGHAN, and not William Agry Vaughan. It is to be hoped that he will become the recipient of donations and bequests that will enable the society to begin to accomplish its beneficent objects. Already we have been obliged, for want of means, to refuse the application of one of the training teachers in behalf of a lady who wanted to be qualified as a kindergartener, because she is going out to India next year, where she wished to carry this great blessing. We have one kindergartener working in the zenanas of Calcutta, and another working among the Karens of farther India, both of them pupils of Mrs. Kriege. The last (Mrs. Thomas) writes us that as yet she has no Kindergarten, but is teaching the mothers Fröbel's method, and interesting them to acquire knowledge of the magnificent flora of Burmah; having carried out with her "The Flower Object-Lessons," which Miss

A. L. Page translated from the preface to La Maout's great work on botany.*

We have not yet completed the Standard Library for kindergarteners by the publication of Fröbel's own works; but congratulate ourselves on having induced Lee and Shepard to publish the interesting "Reminiscences of Fröbel," which give so deep an impression of the sacred character of his method. It is so entertaining (without being superficial) that it amuses as well as instructs. We have had a letter from one of our Vice-Presidents and several of our Honorary Members, asking us what are *the duties* of their office or position in respect to the objects of the Union.

THE VICE-PRESIDENTS

who do not feel themselves sufficiently *au fait* in Fröbel's method, though they know they do accept his spirit and aim, can always make their own minds clear on the subject, by a very little reading. The fifth, ninth, and fourteenth of Steiger's tracts, which can be read in a single evening, and can be had, post-paid, from him for a three-cent postage-stamp; and the six letters to a mother, which might occupy another evening, and can be had of the author, W. N. Hailman, 56 Oneida Street, Milwaukee, — will instruct their readers sufficiently in Fröbel's system to enable them to know whether any Kindergarten in their vicinity is genuine or not, or rather whether any kindergartener they may meet has the right ideas and plan of operation.

This reading (and especially if there is added to it the perusal of "Reminiscences of Friedrich Fröbel)" will also, we believe, inspire a desire, in any of the Vice-Presidents named, to take every occasion suitable to give the cause an impulse, where conditions look favorable, if only by a hearty word; and to block the way of any deterioration, which comes most subtly by the good-natured desire to help some unemployed person to do something for her living and those dependent on her. *A caveat should then be put in.* This is holy ground, which is to be reserved for culture and ripened wisdom. Let none "rush in where angels fear to tread."

That to be merely the recipients and reservoirs of this truth respecting the Kindergarten is no useless office, may be made plain by the fact, that, for want of so much knowledge in some localities, an inferior thing, also calling itself Kindergarten, has got a footing already, — as in Savannah, and in one of the convents of Baltimore, and in many instances in Chicago and Buffalo, where, however, is

* This little work can be obtained from Miss A. L. Page, Danvers, for 75 cents or less.

some genuine work. Only to-day we have seen in the "Pittsburgh Leader" of Oct. 24, that a resolution of the synod commending "the Kindergarten system of Fröbel to the most careful examination, as the best preparation for entering the primary departments, or any other schools, public or private, failed to pass, because the members felt the need of more light as to what is meant by the Kindergarten system." Dr. Bittinger "had promised to deliver a lecture on the Kindergarten system, but was unavoidably absent."

We are not sorry to see that there is no adoption of the Kindergarten system in name where it is not understood in detail. It is a thing which stands in relation to the old *memoriter* (cramming) system as the Copernican theory of the universe to the Ptolomæan, — the creation of God's wisdom *versus* that of *self-derived* human intellect; and it can be introduced aright, only when it is understood in detail as well as in principle. Nothing is more damaging to the progress of the cause than incontinent *gush*, and nominal adoption of it by bodies of men who do not know what it is, — even what is its difference from Pestalozzi's kindred method. To prevent just this, the Vice-Presidents and Honorary Members of the American Fröbel Union should be everywhere wide-awake and watching.

CHARITY KINDERGARTENS.

Until the municipalities of other parts of the United States follow the example of St. Louis, Kindergarten education must continue too expensive, except for the rich; or, at least, for those who *can* spare money from the physical necessities of life to supply the mind and heart with their appropriate nurture.

For the poor there must, therefore, be charity Kindergartens, supported by private persons, associations, and churches. We have already spoken of what has been done by the large-hearted benefactor of Florence, Mass., who has opened the Kindergarten provided for his own grandchildren and the children of his friends to all classes of children of the village, and *free of expense* when they cannot afford to pay!

We have also spoken of some Kindergartens in orphanages: one in the vicinity of Philadelphia; one in Staten Island; and two which had a transient existence in Boston, but were relinquished at a time when it was supposed that the one public Kindergarten in that city was to be supplemented by several that were planned by the School Committee, and would have been established but for the "slowness of heart" of the Common Council, which checkmated

the Committee. It really seems both tragical and comical, that there is so much paid by the people of Boston for an adequate School Committee, and then that the whole power of appropriating money to carry out its decisions should lie in the Common Council, which cannot be supposed to know what is necessary for education. No education is provided for children in Boston, therefore, till they are six years old; and then the primary teachers are expected to teach fifty-six children to read and write, who are so far from being prepared to learn, by any culture of their senses and limbs, especially of their hands, that they are much more hard to teach than children of three would be; for their *characters* are already educated the *wrong way*. Meanwhile, expense enough to put a public Kindergarten in every ward of the city is incurred for truancy and juvenile crime! That there is sensibility to the claims of childhood, among the people of Boston, is evident from the thousands expended every summer to give poor children *one* holiday in the year. But Kindergartens would make holidays of all the days. "Oh, slow of heart to believe," cries the voice of Divine Providence, "how often would I have gathered you under the wings of my love, as a hen gathereth her chickens, and ye would not!"

But there are some charity Kindergartens: one in Jamaica Plain; one in Brookline, wholly supported by one generous lady, who pays the salaries of two kindergarteners for each, and all the other expenses, and is projecting another in another town. And in Cambridge a subscription, headed, by the poet Longfellow, with the largest donation, and followed up by some of the professors of Harvard College, and other citizens, has initiated a charity Kindergarten near the Catholic Church and the Observatory, which is to be further aided by a *Fair* that is to take place the middle of December. The beginning was made by assembling the poor mothers together to meet the kindergartener, who was to become their best friend by showing them how they can discharge their highest duty in a way to make their children and themselves *happiest*. It is truly a divine work; and we will close by giving a letter we have received from one of the charity kindergarteners of Jamaica Plain, — who writes with flying pen, with no idea of its publication: —

"Sometime, early last June, I was sent for to see Mrs. S., who proposed opening a Kindergarten for poor children, in Jamaica Plain, and wished for two teachers, and the same in Brookline; the number of children in each Kindergarten to be twenty-four. Miss Symonds (of the Boston public Kindergarten), to whom Mrs. S. had applied, knew that I had expressed a wish to undertake public work, and that I was more especially interested in Kindergartens

for poor children. At first I did not think I could do it this summer, as I had unusual home care together with the work of being trained at Miss Garland's during the winter, and was very tired; but, learning the whole generous purpose of Mrs. S., Miss Morton and myself undertook the charge of the one in Jamaica Plain; and, although we felt rather weary during the month of August, it was a great joy and delight to help these little ones, and a very great pleasure for us to be associated with Mrs. S., who is thoroughly in sympathy with the system, and appreciates the help it brings to the little ones for whose benefit she does it, bearing all the expense of teachers and rooms, and providing for it in every way most generously; in a few cases supplying clothing, and ready to do it always when any need presents itself. In the eight-weeks' summer term, the results that we have had in one or two cases alone repaid us for all the time and strength we gave. At times our number was thirty, and it is intended that our winter work shall be with the same number. During the summer vacation, we occupied one of the public-school rooms in Thomas Street, obtained for our use by Dr. Bowditch, one of the School Committee. After five weeks' rest, we began again the 2d of October. Miss Sarah Morton, who was of the normal class of 1876, is at present with me; and we occupy rooms in the old town-hall on Eliot Street, and find them very pleasant, and well adapted for the work, which has opened very well. The ages of the children vary from four to six, most of the children being from four to five years of age. They are not all very neglected ones, though in some cases they come under that head; but are children of quite respectable people, who have large families, and to whom it is a great help, aside from the fact of the educational benefit to the children. Mrs. S. feels that with these children the gain will be greater in the end, and they will retain it longer than the very degraded ones, who would be likely to lose it again more quickly, when they go back to their degraded homes. Mrs. S. visits the Kindergarten herself very often, and has a general superintendence of the work in every way; and intends doing it as a permanent charity, till the city shall be ready to undertake the same work.

"To say that I feel this to be ideal kindergartening, and that I enjoy it more than I can tell, would give but a faint idea of the truth. Every day, every hour, I wish I could be every thing in every way, to lead these little ones on, and apply Fröbel's great principle more and more perfectly, so that this cause may make progress and become more widely spread. I can never tell all that the study, and even my little practising of it, have been to me, in culture of mind and character; and how it grows, and becomes

more and more a part of myself, every day. But I must not weary you with a longer letter. As regards the Brookline Kindergarten, I must leave an account of that to Miss Kimball, and simply say that it is quite similar to ours in its workings. With best hopes for our lovely cause, I am yours, L. B. PINGREE."

TRAINING KINDERGARTENERS.

THIS is something which every good kindergartener cannot do; and good kindergarteners are not very ready to think that they can, and those the least who have been to a good training school themselves. It is one of the objections to kindergarteners being attached to schools, whose principals have it for their main object to get a living, that they are apt to require their kindergartener to take a class to train, in order to get the money to pay her. In this way we have known of some who have found themselves in a false position. Mrs. Kraus-Boelte says to us, in a letter which lies before us, and which we should have published before, had it not been unluckily mislaid: "With all enthusiasm, my *best* pupils are too modest (and see what really is needed besides a certain knowledge) to undertake to train. There are some who, in time, will be as good trainers as I am; and I am delighted at this prospect, but Kindergarten education will never be furthered and elevated in this country, as long as *beginners* take it upon themselves to train others. They can only give to the best of their ability, — what must be less than they have received; because they have not entered deep enough to open the fountains to others. There is no conceit in this on my part, but the reverse: only my pupils can know how modest I feel about it.

"Our training school closed only a little while ago, — on the 29th of June, at eleven o'clock. A lady said that when, on that morning, she entered the large Kindergarten Hall, the feeling came over her that she had been admitted to the enchanted boundaries of Fairy Land, so wonderful did every thing appear to her: the flowers; the plants and birds; the work on exhibit, hanging on the walls, and arranged upon ten long tables.

"The Rev. Mr. Tiffany, formerly of Washington and Chicago, now located in this city, opened the exercises with prayer, invoking God's blessing upon this work. The Lord's Prayer followed, and there were few inaudible voices in the room. Over one hundred and fifty people were present. The thirty-two ladies of the Class then rose, and sang one verse of the song, 'Oh, how lovely are the ties.'

"Then *I* addressed the Class, commending them for their steady and persistent efforts to acquire a knowledge of the system; cheering them, as they were about to set forth on their labors of love; and warning them to avoid quicksands and shoals, which would soon uprise in the form of temptations to advance too rapidly the little minds of the young committed to their care, thus undoing the work Fröbel designed to accomplish.

"This Class we are very much pleased with. Several (12) essays upon the various gifts and occupations were read by some of the pupils, which showed, by their clear, careful outlines of the system, the fruit of the training, and their understanding of the subject, and which were pronounced mostly to be worthy of being read before the most intelligent audience in America.

"Mrs. Madeira, of Kentucky, — who has studied, with her daughter, in our Class, — delivered a few words of farewell to Mr. Kraus and myself, and to her classmates, which made us all feel that more than friendship bound and knit together our feelings for each other. Then, as a token of their love and esteem, they asked us to accept a large *musical box*, to be used in the Kindergarten. I had told them once, when speaking on music, of Fröbel's idea, to introduce, at suitable times, sweet and harmonious sounds. The "Good-bye" song was written by a very gifted young lady of the Class, and set to the beautiful and dearly loved tune of 'Silent Night, Holy Night,' and was sung by the Class, accompanied by Mr. Kraus on the piano (I will send you the words sometime). There was not an eye without tears when it was sung.

"Finally, Mr. Tiffany rose, and, before pronouncing the 'blessing,' threw out a few of the impressions made on him during the exercises; saying that, 'while he had so greatly enjoyed the morning, yet the law of opposites must still be carried out, and the opposite of his pleasure was his disappointment that he had entered the world too soon; thus echoing, as he thought, the feeling of many in the room.' Then the work was examined, which was *more extensive* than ever before."

SONG OF THE CHERRY-TREE.

[Translated from the German of Hebel.]

To Spring the loving Father said,
"Prepare the little worm his dish!"
Then sent the tree its foliage forth, —
Ten thousand leaflets green and fresh.

Safe in the shell, — his winter house, —
The little worm, just wakened, lies.
He stretches, opes his tiny mouth,
And rubs his little purblind eyes;

Then plies his busy, silent tooth
Amid the green and tender food;
And says, "I could stay always here,
This little salad is so good."

Again to Spring the FATHER said,
"Prepare the little bee his dish!"
Then bursts the tree in richest bloom
Of thousand blossoms white and fresh.

Clear, through the early morning light,
The bee the silver blossoms knew,
And thought, "My coffee will be there,
In finest porcelain, washed with dew!"

The little cups are clean and pure,
The little tongue he plunges deep,
And cries, "Ah, that is sweet and good!
Sure sugar *must be very cheap!*"

To Summer then the FATHER said,
"Prepare the sparrow now his dish!"
Then sends the tree its fruitage forth
In thousand cherries red and fresh.

The sparrow says, "What plenteous store!
My appetite is keen and strong;
Such food gives nerve and muscle power,
And lends my voice a newer song."

Again the bounteous FATHER spake,
And said to Autumn, "All are fed."
Then fresh and cool from mountain clefts
The wind on frosty pinions sped;

Scarlet and gold, the changing leaves
Fall from the graceful boughs like rain;
And what so late from earth was formed,
Back to the earth returns again.

The Father spake to Winter, "Lay
O'er what remains thy spotless vest!"
Then Winter spread the pure, white snow,
And all thanked God, and went to rest. W.

INVENTION IN KINDERGARTENS.

This is the spontaneous action of children's minds, which measures their intellectual development. It is no more, nor so much of an exertion as the act of the understanding. It is indeed the first act of the mind; for, as soon as children have impressions rising into perceptions (impression is passive, perception active; the former showing the sensibility, the latter the activity, of the individual soul), the mind begins to combine them into fancies, some of which are echoed by the world without, and begin the formation of the human understanding. When children talk, and so have words to combine, they will delight in this exercise of fancy; and it is striking to see that they have a peculiar pleasure in making a combination of images, by means of words, that are in contrast rather than in analogy with the forms of Nature: thence their delight in the Mother Goose images of the cow jumping over the moon, the little dog laughing, &c.

That the children are inventive is a test of the kindergartener's *ability to be natural.* We know of one Kindergarten where the gardener had very little resource of knowledge. Her antecedents had not been scientific or literary, and she came from the country. But she had great sensibility to beauty, a lovely, generous, unselfish heart, and an artistic turn of mind; in fact, she had retained the natural inventiveness of childhood. Her Kindergarten was remarkable for the inventiveness of the children. Their stick-laying and ring-laying, their weaving and sewing, soon ceased to need much direction. Whatever she told them about, they wanted to play, and then would themselves invent the play. One day, one of the children asked something about the telegraph wires, which they had observed on their way to the Kindergarten; and she explained, as well as she could, the *modus operandi.* At last, one of the children said, "Let us play it;" and when they went, a few minutes after, into the play-room, she reminded them of their plan, and told them to arrange it; for, as she said, she did not know how to arrange it. Immediately one of them proposed that the others should stand in a row, and take hold of hands; they were to be the posts, and their arms the wires. At each end of the line were the telegraph offices; and one child was set down as the operator, and one was to

be a messenger, in each. One end was Boston, and one was the town where the children were. Then a child went into one of the offices with a message on a piece of paper, and whispered to the operator, who began to say *tick*, *tick*, *tick*, and gave it to the child next to the office, and it was rapidly handed from hand to hand till the one at the other end gave it to the messenger; who ran with it to a corner of the room in which was another child to whom it was supposed to be addressed in Boston. Then all the children who were enacting the posts cried out, "Read it loud! read it loud!" and it was read, and proved to be an invitation to come out to a garden party which the Kindergarten children were to have; and the acceptance was telegraphed back. The whole thing was done by the children themselves, without the teacher's doing any thing but keeping them in order, and now and then asking a question to help out the execution of what they planned.

On another occasion, the children of this Kindergarten were playing the "water-wheel," according to the directions given in Ronge's Guide, when one of the children said, "There could be a nicer wheel than that: there should be a hub." The kindergartener said, "Well, can you arrange it?" He said there might be three children of the same size lock together their arms, and stand back to back, and stretch out their six hands for spokes. "But the spokes are too short," said one. Another said, "Some one must take hold of each hand, and make the spoke longer; and then the rest of the children should make a rim and take hold of the other hands of the six children." The wheel being made, and going round to the song —

"See the water-wheel, how she goes!"

soon one of the children broke the rim by letting go. "A blacksmith! a blacksmith!" cried one of the children, "to mend the wheel."—"Who shall be the blacksmith?" said the kindergartener.—"You must be," cried several of the children.—"Yes; but you must tell me what to do, for I never learned to be a blacksmith."—"Oh!" said one of the children, "you must put the two hands that had let go together, and make believe put in a nail, and then make believe hammer it." She obeyed; but the next time they played making a wheel, first, one of the number was put into a corner of the room, to be the blacksmith, and it was great fun to make work for him.

One morning in the spring, when the children were each in turn telling something to the kindergartener, — who always, after they were seated, asked them to say something, if there was any thing interesting that they had seen on their way, — one child said, "I saw four little birdies on a tree."

"Let us sing a song about birdies," said one of the children. They could not, however, decide which of several songs about birds was most suitable. At last one said, "Let us make a song ourselves."

"Yes," said the kindergartener, "that would be nice; and I will write it down, if you will make it. Now begin, R., for you saw the birdies."

"Four little birdies sitting on a bough,"

sang R., in one of the familiar tunes, with a great swing of his arm and voice.

"Sing, little birdies, sing to us now,"

responded another child.

"Sing us your sweetest, your merriest song,"

sang another; and still another added, —

"And we will be happy, this lovely May-day."

"But that does not make a rhyme," said one. The kindergartener said, "There is an old-fashioned word for *song*, which will rhyme with *day*, and that is *lay*. They used to call a song a *lay*."

The verse was then sung over with this alteration, after the kindergartener had read it from her paper aloud.

There was then a pause, and R. repeated the first line. "Yes," said the kindergartener, "they very often *repeat* in songs: we will make the same rhyme at the beginning of the second verse." They did so, and then one sang out, —

"Oh! where is your nest, your dear little home?"

And another added, —

"I see you have friends: you are not alone."

"That is not a good rhyme," said one.

"But I guess it will do: it is not very bad," said the kindergartener, after waiting to see if a substitute would be offered.

Another verse was begun, with the same rhyme as before, and then there was a pause. "What shall they sing about?" said the kindergartener. Immediately came the line, —

"Sing of your birdies at home in their nest."

And soon after, from another little voice, —

"Oh! sing of the sweet ones that you love best."

Again came the first rhyme, and then one sang out, —

"You must teach your little ones to fly all around."

And immediately another added, —

"And pick up the little worms that lie on the ground."

Again they all sang the first two lines; and, after a moment, one of them added this remarkable one, —

"Sing of the flowers, that speak without words;"

And another subjoined, —

"Sing of the Father, who gives joy to the birds."

"That is enough for to-day," said the kindergartener; "and to-morrow, perhaps, you will tell me what the birdies say to you in reply."—"And some day," said R., "we will make a song about the 'sparkling water.'"

But the kindergartener had them sing the above song several days, before attempting the birdies' reply. On the last day of the term, however, they wanted to try again; and the following was the result, entirely their own: —

"Oh, yes! we will sing, this lovely May-day;
Oh, yes! we will sing — just what you say:
We will sing of our birdies at home in the nest,
For they are the sweet ones that we love best.

"Our nest is up in the old willow-tree,
And we are as happy as happy can be;
The frogs they are croaking all the day long,
And frolic and play while *we* sing our song.

"The winds rock our nest, while we sing our sweet song;
Our birdies go to sleep and grow, all the night long;
We feed them with worms, and teach them to fly" —

and here the muse seemed to fail, for none could think of a line to complete the verse; and, as it was the last day of Kindergarten, it was never finished: for, in the fall, the Kindergarten was not renewed. The children were all sent elsewhere to LEARN TO READ, —which, the great Agassiz said, "it was the American insanity to think was the only means of education."

But the kindergartener believes that the impulse given to the spontaneous intellect of these children, but one of whom is seven years old, will not be wholly checked; though its growth will hardly be so lovely as if the children were kept a little longer in the sunshine of a poetical and moral influence, to grow spontaneously in play which employs their own inventive powers, ere

"Custom lie upon them with a weight
Heavy as frost, and deep almost as life!"

KINDERGARTEN CRAMMING.

THERE may be cramming in a Kindergarten, as well as starving. I have seen a kindergartener hold her children in such a tension of attention, that they scarcely took their eyes from her in an hour or more, whether playing, marching, or listening to the direction of a lesson in building, stick-laying, &c. Her power was invaluable to attract and hold attention; for she threw her whole soul into it, and was bent upon conveying ideas: but this is not the best Kindergarten influence. The *best* is a combination of this power with the power of letting alone, and allowing the minds of the children to rest for a few minutes in complete *abandon*, which may be secured by judicious arrangements. All the waiting, while the materials of work are distributed by one of the number, is invaluable; for it exercises a gentle self-control, and the children's minds can lie fallow, as it were, till the moment comes when they are to do something that will gently tax them. But, in the case of the gifted teacher I refer to, she went from song to occupation, without a break; from occupation to game, in the same way; and, when the children's attention began to flag, she tried to force it back, — which was a mistake, although she said, in the sweetest voice, Are you thinking about it? The moment the children's attention begins to flag is the moment to make a change. This is one of the most important things we have to learn of the little ones. It is our fault, not theirs, when their attention flags too much. If Newton could only follow consecutive thought fifteen minutes, we must not expect a little child to do it more than three. We have learned to realize the length of five minutes when, having proposed to be *perfectly quiet* during that time, as a reaction from a little disorder, experiment proved that one minute was quite long enough at the farthest, and half a minute of perfect quiet and silence, a very good discipline. This was an important discovery.

Little children of four years old become heated by a close attention of five minutes, — to their weaving, for instance, which is to them a great effort, although so trifling a one to an adult. I have known a child's hands to perspire in that time from the earnestness of his effort; and children of six are fatigued by accomplishing three or four lines of a mat that has a difficult directed pattern, or one of their own invention requiring counting. Following a direction is a great effort of attention.

When a child does not wish to play any longer, it is usually because a little fatigued; and, if forced, the play-exercise becomes distasteful. The theory of Kindergarten is to let children's choice influence the teacher's plans. This must have a reasonable limit,

for convenience' sake, where there are numbers concerned; but a child can be allowed to drop out of the play quietly. Children do not always know they are tired: they only know their pleasure in the thing is at an end. The Kindergarten age is not the age to be taught perseverance: that comes later, when a child's reason is more developed. It is the sympathetic nerves that are to be touched in early childhood. Dr. Seguin, who must be looked to as an authority upon this subject, dwells very strongly upon this point. The action of the sympathetic nerves does not involve brain work; but forced attention does involve it to a high degree and therefore must be avoided. Children are so fond of receiving ideas when any one has the genius to help them to it, that they will force their own attention quite enough: they need no stimulus. Frequent repetition of the same idea, in the same words, will fix it at last, and there is no haste. There are so many ways discovered by Fröbel to illustrate the few ground principles to which he advises the kindergartener to limit herself, that the children get all the benefit of change and variety, without any scattering of mind. The contrasts and their connections appear in such manifold forms that children cannot but receive the principle at last. If precaution is not taken in this respect, the kindergartener may injure the children almost as much as the book-teacher often does.

This will be realized by experience; but the precept is necessary, that a given set of children may not be sacrificed to the teacher's gaining her experience. She may find out her mistake too late for their advantage. M. M.

LETTER FROM AN EXPERIENCED KINDERGARTENER.

I visited Miss ——'s Kindergarten to-day, and made an observation which I think it important to record. I cannot do it better than by telling what was said and done. After singing two or three beautiful songs, which the children rendered very well, — better than is usually heard in Kindergartens, judging by my own experience, — the third gift, the box of cubes, was placed before them in the usual manner, one dear little boy being invited to place one in front of each child.

They had evidently been trained to good order, as no one touched his box till the teacher gave the word; and then they were turned over and over, till they stood on the right square. There was one little tot, a child of one of my friends, a child I knew and was very fond of. He was but two and a half years old, — a mere babe, —

and I carefully watched to see how he was managed. The children were directed to divide the pile of blocks, after the cover was taken off, first in its width, then in its length, then in its height; my little darling did this as well as the older children, and with apparent pleasure. The next direction was to make a star, each step being carefully directed. Willie did not follow these directions, but began to play with the cubes. The teacher arrested him in this, not unkindly, but in fact (which was a mistake). He laid them down and looked very serious. After a while, the rest were told to build what they chose; and then he took hold of them again. She arrested him again, and said, "Touch the front block on the right-hand corner." He touched the wrong one. "No: which is your right hand?" He held up the left hand. "No." He then held up the other. The teacher turned to me and said, "I have not been able to teach him that in a whole fortnight!"

"Do you have this building every day?" I said.

"Oh, no! but three times a week: I cannot make him attend long enough to teach him any thing. He is either looking at the other children, or up at the pictures or the bird, or at the fishes in the aquarium. I can't get him interested in the cubes."

"Would he not be interested, if allowed to play with them his own way?"

"But he must not be allowed to do that till he has attended to the lesson."

"He is but two and a half years old," I said. "He is quick enough about any thing he is interested in," she replied.

I knew this very well; but I saw at once that this teacher had the old-fashioned idea of "lessoning," and my baby friend did not escape her conscientious endeavors.

This conversation of three minutes had been held aside, while the assistant watched the children at their play, the *lesson* being over. I make no objection to the fact of a lesson; but I saw that this teacher did not understand one thing, — she did not know when to let a child alone. A Kindergarten child, even older than that, should not be urged to attend to any thing. It is the business of a kindergartener to do and say things which will *command* attention without urging, yet the child's want of attention may not be her fault. It merely means that the child is not ready for another step yet. Fröbel said, "You say the child will not *attend*. He will not attend, perhaps, to what you are attending to; but a child always attends. What if you were to go to him, and see what he is attending to?" Perhaps that may be incompatible with the duty of the moment to the other children. Then let the child alone, only requiring that he do not interrupt the others. In the case above described,

the child merely anticipated a few moments the liberty of building what he pleased, that was soon granted to them all. Not a driving urgency, but genial guidance, is the essence of the method. No intellectual action should be REQUIRED of a child two and a half years old. If he is not interested in what is going on, let him alone; and he will find amusement for himself without disturbing the order, if order is the general habit of the Kindergarten. The children had a good play with the cubes, and each one was asked what he had made. At last the order was given to put them away, and after a long time they were all housed; but it is a difficult process to shut down the box over the pile of cubes, and there were some sighs. But, on the whole, they seemed to like to have it all completed. Children love order. Luckily Willie succeeded with his adjustment very soon.

The next exercise was a march; and here Willie was at home, for he is very lyrical. His eyes sparkled, and he kept excellent time with feet and hands; but he did not sing with the rest, "Follow, follow, follow me!" The kindergartener said, "Can't you sing, Willie?" Willie only looked at her, but did not sing.

"You see he is obstinate," she said to me.

"Oh, no!" I said, "he is not an obstinate child: he will sing by and by, if you let him alone. He sings at the top of his voice at home."

Willie was rather a precocious boy, and for that reason his parents did not urge him to any thing. They had sent him to the Kindergarten, to amuse him, because he wanted more attention at home than it was convenient to give him, and his mother thought he would learn to do some things by himself that would not tax his brain. I knew she did not wish him to tax *her*, or I should have advised her to spend a morning in the Kindergarten; but I took care not to do it, for I was afraid she would agree with the kindergartener that he must be "made to mind," for this fearful sentence escaped the latter.

How many poor children have been injured in temper and sincerity of character by their stupid parents or teachers, who have thought it necessary to break their wills in obedience to their own wills; never reflecting that their own wills were not God's laws, and that their example inculcated the very stubbornness they wished to cure!

Willie had strong conceptions of his own, but no obstinacy: he could be led by a silken string, but he could not be driven. Fortunately his mother was very sweet-tempered: but she was indolent; and, when she found Willie taxed her time and patience, she simply put the trouble into another person's hands, less responsible for him.

I had had all sorts of children of my own, and the care of many

others, and had learned something from them; and I took occasion to have a conversation with this kindergartener, who (as I supposed) still retained her former habit of *disciplining* children according to her own will, and not in accordance with their God-given natures. But she was an intelligent person, and saw, as soon as she considered the subject, how she had carried her old ideas into her new work. Indeed, half a year's study of so profound a subject as the nature of the human mind does little towards bringing one out of the old ruts of conventional teaching. This young lady had taught a primary school, and had been obliged to bring all the children up to a certain place in the Reader at a certain time, in order to satisfy the school committee. When the happy time shall come, — happy for the much-abused children, — that the teacher shall be left somewhat to her own common sense and responsibility for her method, our schools will change somewhat for the better. I advisedly say "somewhat," because so many undertake teaching without a solemn preparation for it, or much study and converse with the wise and the experienced. There may be experience without wisdom, if by experience is meant *mere practice*. That is not enough: the wisdom must be there, too. This study should be begun in the last year of the school-life of all girls; and, when teaching is made a business, there should be practice under the direction of experts, till all has been gained that the counsel of others can give. Then personal experience can be gained without so much risk to the children.

MOTHERS' UNIONS.

No agency in promoting Kindergartens and giving them their true value approaches that of *Mothers' Unions*. It is so difficult for those who have not studied the subject as a science to appreciate all that the Kindergarten can do for the child, that half its worth is lost for the want of co-operation on the part of parents. It is a crying evil in *all* the stages of education that it is not more carefully watched by the natural guardians of the children. If parents were acquainted with the details of their instruction, fewer mistakes would be allowed to pass than at present disfigure the schools. Then only would it be well to give up a child to a given method and its administration by individual teachers, for then only could a judgment of them be formed. It is doubtless better to give the teacher all the responsibility, than to interfere blindly, and spoil every attempt by ignorant criticism; but every mother should make herself capable of judging the power she delegates. It may be replied to this, that then every mother must be specifically trained for

a teacher. We do not shrink from that inference, but freely acknowledge its truth. If the votaries of high education for women, instead of insisting that every woman should pursue the same studies as men do, would insist that an essential part of a woman's education should be to learn to communicate all she knows, the world might indeed be benefited by the change, and little children would not be committed to the charge of the ignorant, as they are now. It is not meant that, if women study Latin and Greek (which seem to be what is meant by higher education), they must become experts in the teaching of the same, as if they were to take the chairs of professors in a university; but it means that they should be able to judge by their own experience whether their children are wasting their time through stupid methods of instruction in Latin or Greek, and should be able to discuss the subject of this or that mode with the teachers they employ. Some teachers are so ambitious to make a display of their pupils that they give them mere word-teaching and cramming, in order that they may pass showy exhibitions; others give only the text-books, without enlivening them by explanations or comments; others again overtax the brains of their pupils, and use the stimulus of emulation, rather than awaken love of knowledge; and we might enumerate other errors that are found in the schools.

All this seems a divergence from the topic on which we started, — Mothers' Unions. But it has a relation to them. Since most mothers are not so educated, the best they can do is to attend to the subject when it comes up in the course of their duties, and make up for lost time. Let them watch the progress of their children from the beginning, and exchange experiences with other mothers. Many persons send their children to a Kindergarten, for instance, year in and year out, and yet do not find out what is done in them. A mother of average intelligence who had a gifted child three years in a Kindergarten, on reporting his progress, in the first reading school he attended, to the kindergartner (who was interested to know how he applied himself to books), said she was astonished that the little instruction she had given him in reading at home enabled him to join a class that had been reading a year. The kindergartener was not astonished; for she knew the capacity of the child, — and that the "little" he had been taught had undoubtedly signified more to him than his mother realized. The latter went on to say, "And I did not suppose he knew any thing about arithmetic; but I ought to tell you that I found myself much mistaken." — "Yes," said the kindergartener, "I am surprised that you never realized how much *arithmetic* is learned in the Kindergarten. Counting is at the basis of every thing they do. They do not

learn the multiplication table: but they learn by the lessons upon their sticks to see readily how many twos and fives there are in ten; how many twos, threes, fours, sixes, in twelve, — and so of much higher numbers; and this is really looking at numbers in their relations, instead of getting a row of figures by rote. They can very soon make a multiplication table to a certain point; but we do not give them larger numbers to look at than they can comprehend. Children differ in their apprehension of numbers; and a child that is gifted by nature in that way has a chance of making great progress in a Kindergarten, without being taxed by the urgency of the teacher." — "He has gone into the arithmetic class, and had nothing to make up," the mother replied; "and so I found out how much he had learned with you."

"He also," said the kindergartener, "learned elementary things in geometry with his blocks, cubes, oblongs, solid and plane triangles, — triangles of different kinds. When he comes to study the square root and the cube root in books, he will know perfectly well what they mean: he has been taught to make squares of different numbers of blocks, and tell what is their root as shown by one side, and to build cubes of various dimensions; and you know what symmetrical forms he invents on the squared slate." She *did* know this, and had often seemed to appreciate it. I cite this example of the mother of one of the most intelligent children in a Kindergarten, — a mother who manages her children admirably at home, — to show how inadequate is the comprehension of a Kindergarten, unless one will study into it.

A kindergartener cannot help herself more surely in her work, than by inviting the mothers of her pupils to form a Mothers' Union, and talk over the work of the Kindergarten, and also modes of influencing their children. They can compare notes, and gain much from each other; and the kindergartener can read them selected articles, so that they can co-operate by home influences with what she does in her three-hours session. Three hours of influence, based upon a great idea like Fröbel's, works wonders in children, even without this co-operation of the mothers; and it may be imagined how much more can be done with it.

In the case of charity Kindergartens, which are now beginning to be founded by those who have understood their benefits to even the best-managed children, the Mothers' Unions seem to be almost indispensable. Without them, the work done in the Kindergarten may be almost if not quite undone at home. If the mothers can be induced to form a society, and meet together at intervals, say of two weeks, and also take turns in spending each a morning in the Kindergarten, they will be as much benefited as the children, and can carry on the good work in a measure at other hours. They

will learn that there is another principle than that of "breaking the will." They can be made to understand an intelligent obedience, and will see that the law of kindness is far more powerful to subdue contumacious behavior than the law of brute authority. They will see the beauty of courtesy as cultivated in the Kindergarten. They will see how the love of work can be implanted, and learn to embellish their homes by the aid of their children. The kindergartener will become their first friend and adviser, if she has not too many families to assist with her counsel and her sympathy. Those who have undertaken the work thus far feel that it is the most blessed of ministrations, and that they are receiving quite as much as they give in the rich experience they are gaining.

KINDERGARTEN EQUALLY IMPORTANT FOR ALL CLASSES OF SOCIETY.

Through the public and the charity Kindergartens, both of which are multiplying around us, that mass of our population is able to profit by Fröbel's system, whose school education cannot proceed farther than the three R's. But these classes, as Miss Shirreff says, are the immense majority of mankind, and are possessed of those human faculties which, by Fröbel's method, are gradually and systematically developed from the first dawn of intelligence. Little as can be done at that age (as most persons think) "that is done (in Kindergarten), which, *if left undone*, abandons to accident the direction of the future. . . . They may close their books, on leaving school, like others of their class; but their faculties have been trained among practical things, among natural objects, with work and manual dexterity; and they will continue to work, to observe, to reason, among such things. They have been specially taught to do so; and their life of manual labor will afford them a field for the further development of their human nature, no less than the studious classes will find one in the higher labors of society, or in the pursuit of knowledge. The rich gifts of the human mind were never meant to be used in certain lofty pursuits alone, or by those only to whom circumstances render such pursuits possible: they are to each individual, according to his natural capacity, an inalienable inheritance, to be used in every direction in which human activity or necessity points. To put each man in possession of this inheritance is the direct purpose of Fröbel's method of education. This marks the difference between the education that aims at giving knowledge merely, and that which aims at *perfecting the man.* Certain forms of knowledge may be absolutely useless to some; or absolutely unattainable; or even the pursuit of them hurtful, rather

than beneficial, under given circumstances: but it is not possible, under any circumstances, that a human being could observe too accurately, reason too justly, have too ready a use of eye and hand, or too much power of apprehension. In whatever position man or woman may be placed, the work that must be done will be better done the more intelligently it is undertaken; and the more of trained capacity can be brought to bear upon it. The artisan, therefore, the ploughman, the servant-girl, will be as much more fit for their work as the statesmen, or the lady of high degree, — for having been trained in Fröbel's method."

In this connection we will give an anecdote which Mrs. Kraus-Boelte has put into a note to page 186 of her Kindergarten Guide, No. 3, which contains her directions for the use of the Seventh Gift (triangles); and which, by the way, is a splendid exhibition of the riches of Fröbel's material for unfolding the intellect, by means of those *transformations* which make such attractive play for children.

We are very glad to notice that she tells kindergarteners, that they must not wait to exhaust the exercises on the solids, before they give the planes; nor upon the squares, before they give the triangles. While they observe the series essentially the same in every kind of material, the change of material satisfies the love of variety, which is more superficial but as legitimate in its place as the love of unity, — in which the senses go to rest, after their survey of differences, — reposing in the ineffable *One*, "in whom we live and move and have our being;" and after repose going forth again connecting and producing on ever higher planes.

But I must not forget Mrs. Kraus's anecdote, which shows that the profound principle Fröbel gives the child, in his genial way, is not above the poor man's scope, but helps his daily work, — as certainly as it formed Michael Angelo's artistic power.

"I was at the time studying with Fröbel's widow, who had been selected by him from among his best pupils to carry forward under the prestige of his name the work which he had inaugurated. One morning, a stranger, to all appearance a working man, bringing with him a large object carefully wrapped in paper, called upon Mrs. Fröbel. He apologized for the liberty he was taking; but explained that his little boy, now about five years old, had been for two years past a pupil in the Kindergarten. He stated that he himself was a joiner by trade; but, as he had not sufficient means to carry on the occupation with profit, he had, some time since, become greatly discouraged and disheartened. It was about this time he noticed his little boy, who was accustomed to come into his workshop to play, on returning from the public Kindergarten which Mrs. Fröbel was conducting, and he watched him as he played with the chips which he

found scattered around his shop. At first the father had not paid much attention to the child's play; but one day he noticed that he had made a combination of very beautiful forms, consisting entirely of triangles, which he changed regularly and mathematically from one form to another. Becoming interested, he sat down by the child's side, learning from the little one. After a while, he too began to arrange the forms, in the same way, according to the 'law of opposites' so unconsciously carried out by the child, — a law which the maturer mind of the man grasped at once. The result of this occupation was, that in time he had manufactured some very beautiful tables, the surfaces of which, formed according to the rules practised in the Kindergarten, were inlaid with parti-colored wooden triangles. These tables he had disposed of at a considerable profit, and been enabled to relieve the wants of his family and better his own circumstances; his trade had been materially increased, and he was now becoming quite prosperous. He therefore called upon Mrs. Fröbel to express his gratitude; and begged to offer her, as a token of thankfulness, the little table which he had made for her, and which showed on examination the star-forms produced by following the law of opposites which the little boy had been taught to find — in the Kindergarten."

WHAT BOOKS SHALL WE READ?

In addition to the set of so-called "Kindergarten tracts" which Steiger publishes, and sends, post-paid to any body, for less than ten cents, he is publishing a series of tracts called "Papers on Education," — the best considered thoughts of our best thinkers, — which can be obtained for fifty cents for the whole series, comprising six hundred pages, and each *one* for three cents. The most important of them for *us* is No. 10, "The Claims of Fröbel's System to be called 'The New Education,'" by Miss Emily Shirreff; a paper read by her at the meeting of the London Fröbel Society, on the 6th of June last, as the basis of one of the interesting discussions of the society.

In some respects, it strikes us as the most important publication that has been made, so thoroughly has she set forth the distinctive characteristics of Fröbel's system, under three heads; showing the differences, —

1. Of the old and new theories of education.
2. Of the old and new methods of education.
3. Of the practical and social tendencies of the old and new systems.

In looking over this essay to make extracts, we find that every thing is so connected that any paragraph would suffer to be taken out separately. And it is so easy to procure it that we must be content to refer our readers to it. Any parent, any citizen, will see that the difference between the old and new system is at that vital point where the intellect and moral nature take their lifelong direction, — in union or disunion, and, if in union, "making all things new." No parent who reads this essay can fail to see that the education of his child between three and seven is of more moment to "the life which now is," as well as to "that which is to come," than any other period; and that the education of the kindergartener is the most important of all normal teaching, and the true basis of the new education.

Every mothers' union, every training school, should have this pamphlet to read, meditate upon, and discuss. And what is said under the head of the comparative social influence of the two methods, which Miss Shirreff considers "in two directions only, — as it regards women, and as it regards the working-classes," — challenges the attention of every citizen, and especially of every statesman.

In another of these educational papers (No. 12), Mr. S. H. White, of the Normal School of Peoria, has given, elaborately, the statistics of *crime* in the United States, so far as the records of the prisons state them; and in comparison with those of illiteracy. We think there is some delusion in the inferences, because the class of more educated criminals often contrive to escape and evade the criminal laws. But there can be no question that *moral education* is of paramount importance; and this Mr. White sees, and asks if the State should not therefore establish Kindergarten education? To which Miss Shirreff's paper gives triumphant answer; proving, as it does, that Fröbel's system is distinguished from the old system, in being efficiently not merely theoretically *moral*.

Mr. Henderson, in his brilliant paper on "The political Economy of Higher and Technical Education" (No. 12), unconsciously makes an equally strong plea for the Kindergarten; for he shows not only "the wealth-producing power of the suggestive, inventive intellect of science," but that the developed creative genius of man is "the champion of truth, the vindicator of the innocent, the redresser of wrong, the patron of philanthropy, the armor-bearer of valor, the chariot of progress, the herald of hope, the planter of a nobler nature."

But it is the *creative* genius of man that is all this; and the whole method of Fröbel is directed to developing this creative genius, by a genial cherishing of the *productive* powers, which the school system actually suppresses, by checking the natural play of the nature, instead of accepting and guiding it from destructive to constructive activity.

GERMAN KINDERGARTENS.

The death of Mr. Payne, Professor of the Science of Education in the College of Preceptors, in London, is an incalculable loss to the Fröbel Society of London. His posthumous work, edited by his son, "A visit to the Kindergartens and Primary Schools of Germany, in 1874," is a very instructive one. We have heard many complaints, from Madam Marenholtz-Bülow, of the degeneracy of the Kindergartens in some parts of Germany; and Mr. Payne well explains it by the fact that the charge is often given into the hands of teachers too youthful and inexperienced. He strengthens immeasurably the conclusion that has been forcing itself gradually upon minds interested in the subject in America, that women old enough to have had personal experience with children, either as teachers or in their homes as mothers or elder sisters, are to be preferred for this most important trust, important to the whole future of the children; who may become so perverted by mistaken guidance as to make one regret that they were not left wholly to the influences of what may be called, for want of a better phrase, *brute nature*. It is an immense loss, if nature cannot come to them unimpeded by brute forces, — if they cannot be so far guided as to receive only benign influences; but it is better to turn a child out of doors, and let it climb trees and play with sand and mud, and become acquainted, unguided, with flowers and animals, than to stunt it and stultify it with a *bad* method of training.

What are called the *genuine* Kindergartens in America are evidently superior to the average Kindergartens of Germany, although our primary schools are inferior to theirs. Mr. Payne speaks with reprobation of the practice of "telling" the children what to do. That "telling" he describes, is something quite different from what we call "directing" in our Kindergartens. It is this "directing," judiciously used, which puts the children into possession of their faculties. A right "directing" teaches them to think; for they must reproduce its words in their own minds, in order to obey it. In our method of Kindergarten, no drawings, for instance, are made on a blackboard which the children are directed or told to imitate; when this is done, it is from the unfaithfulness or want of comprehension of Fröbel's principle in the teacher, and destroys the very object of "directing." A child is told to place a certain block, designated by description, at the right side of the little nucleus of cubes before him (which gives the opportunity to teach him his right hand from his left, if he did not know it before), and, when he has done that, he is directed to place one exactly *opposite* to it on the left side, — this word *opposite* being the central word of the great

method. Obeying the *law* of the method gives him the principle. He is then asked what joins or connects them together. By looking at his pile, he sees that it is the body of it. A similar direction is given him as to the front and back positions; and, when this is done, he sees a symmetrical figure, which gives him pleasure. This is a sufficient lesson; and he is then left to build something to suit himself, and afterwards questioned as to what he has tried to make. It will very possibly be a train of cars, as that is a thing that largely possesses the imagination of modern children, and probably the law of symmetry will not be remembered; but, the next time he has a *directed* lesson, the word "opposite" will occur, and the symmetrical form will appear, and very soon it will be observed in the free-hand building. Once observed and acted upon, it soon takes possession of the mind, and governs the building occupation. Parents soon observe that the home box, which contains variously shaped blocks, begins to be used in a new way by the children; who call attention to their constructions, and evidently have a definite plan in them. And so of each occupation. Once told how to hold the sewing card, they are directed to put the needle in on the front, and to turn it over, and put it in in a certain way on the back. This direction must be repeated often enough to be thoroughly understood; and in a few days the child, if he puts his needle through the wrong hole, will immediately detect his error by the effect produced. So of the weaving. The patient teacher must at first watch the child's repeated efforts to put the weaving needle in aright, but not "show him" by *doing* it for him. Mr. Payne evidently saw little in the German Kindergartens of *this* sort of direction; and it is noticeable in regard to the plays, that he saw at different places only a few of the most easy and least symmetrical ones. The first object in good Kindergartens is to set the soul to music, by beginning with the most rhythmical of the plays, — those that go to a stated measure, like the Farmer, the Snail, the Fishes, the Purling River. Whenever the children move, a march is struck, and all fall into line. In one Kindergarten, which uses a carriage to collect the children from the various points of a country city, the kindergartener marches them in from the sidewalk to their seats, by the music of the Purling River; or they march to the octave, she singing, "Follow, follow, follow me!" to which they reply, "I will follow, follow thee." When they go into the play-room, it is in a similar manner; and again when they go to the carriage to return home. Any mode of establishing *order* as a guiding principle will answer the same purpose, by commanding the associations; and, in the hands of a good kindergartener, this does not interfere with the liberty that is another first principle of the system. Just as the free-

will of men is rounded in by the overruling providence and law of God, which says, "Hitherto shalt thou come, and no farther," the freedom of the Kindergarten is only limited by the law which gives a check when liberty becomes license. The liberty to invent comes very quickly after the apprehension of the law of creativeness, which lies at its root, the "connection of opposites."

Mr. Payne's suggestion that the Kindergarten method shall be continued for a year or two after children begin to read and learn from books, deserves to be heeded. We know of but one institution here where this is done systematically. Miss Garland has a distinct department for this purpose; and Mr. Whittemore supplements even this by his school in the same building, in which Kindergarten practices are continued, and the pupils' faculties are drawn out, instead of being crammed by unnecessary help in using their own faculties.* When Kindergartens are truly understood and appreciated, there will be more such institutions with us; but while the public-school system is constantly curtailed of its advantages by the principle of retrenchment of expenses, and forty or fifty pupils are given, in primary schools, to one teacher, we cannot hope for such improvements. The whole system proceeds upon a *want* of knowledge of the nature of children, and indeed of the nature of the human mind, which needs to be put in possession of itself first; when that is done it will find its own facts, which, if crammed into the memory, lose all their significance and symmetrical proportion, and power to cultivate. The fact that women of high culture and first-class intellect are beginning to throng to the training schools for kindergarteners, betokens a new morning in education. M. M.

OPEN LETTER TO MRS. ELIZABETH THOMPSON.

The solution of the Labor question is to be found only by returning to the first principles of education, and realizing that the material universe, which fronts the infant man, is a magazine of material, all-sufficient to feed, clothe, and bring to perfection of power the minds and bodies of all men and women, whom God has sent forth, out of the bosom of His Love, to know and exercise the powers within themselves, according to His laws, — physical, moral, and æsthetic: that is, in concurrence with His ever-present activity (spirit); and in intercommunion with their own contemporaries, elders, and children.

* Mrs. Kraus-Boelte, of New York, also has Kindergarten, an intermediate class, and a primary school, in her establishment at 9 West 28th Street.

For self-education, in fraternal intercommunion and conscious reverent concurrence with the Father of spirits, is spiritual human life, — life eternal. It is to know God, and him whom God has sent for a witness, that the sons of men are partakers *in potentia* of the divine nature, and to make their calling and election sure *in facto*.

For what *is* that calling and election? Can it be any thing less than to be king of Nature by means of their own work thereon? And this work, — is it necessarily painful toil? or only so when it is yet unintelligent of the "law of all activity," divine and human; and so long as generous sentiment is *not* sincerely and understandingly acted out in all human relations?

Do you say that I seem to take for granted that every thing even now is in the ideal relation; and not as if it were a question of men out of relation with the magazine of material, and in mental and spiritual chaos, by inheritance of past time, but that the practical question of to-day is, how to bring into relation the ideal king and his kingdom; so that he may reign over and enjoy it, instead of being the hapless victim of cosmic forces as to his body, and of disorderly moral and social circumstances? At the present moment, there is no doubt that the mass of men are the victims, rather than the kings, of Nature.

But why? Is it not because they are ignorant of the materials that they are destined to use; undeveloped both in mind and body through ignorance; discouraged; and poor in that firm, steady, rational, and inspiring hope by which alone man can *live*, in any human sense (the mass of men only *drift* for the larger part of their mortal lives). Certainly, it is not by agonies of will, or by any *momentary* energy of hope, that we can leap out of the present chaos into our throne, however true it is that kingship is our ultimate destiny? Legitimate work is *gradual* conscious growth out of things as they are; your demand is, What is to be done *now?* Where shall we plant our foot? What is the fulcrum for the lever which is to lift off the inheritance of the past, and begin a new time? To that I reply confidently, There is a fulcrum, — a point where God and man meet and are at one. It is *childhood*. For ever and ever, God is pouring into the chaos around and within us that beam of his own light, — THE LIVING CHILD. There is an eternal meaning in the word of the Prophet, "Unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called wonderful, counsellor, the mighty God, the father of ages, the prince of peace." The proper treatment and administration of childhood — that human power born of woman, but conceived of the spirit of God — solves all questions.

In one hundred years from the present moment, all the half-developed, diseased bodies, ignorant, perverted, and half-cultivated minds, — which now stand face to face with Nature, and, having eyes, see not; ears, but hear not; and hearts, but do not feel or understand, — will be no more on all the earth. And at this very moment there are rushing in upon us, to take their places, children unspoiled of their God-given powers, to renovate the universe and human life, if only their parents and guardians shall receive them reverently as divine powers to reverence themselves; which can only be done by patient study of God's laws in outward Nature, into which they are to be guided, while they are gently turned from all disorderly action.

The idea of such an education has been promulgated; and its practical methods formulated by Freidrich Fröbel, after a half a century of humble experimenting, of which he has left the record for the guidance of others. He is the latest of a line of great educators, who, since Rousseau, have been looking "through nature up to nature's God," and finding the correspondences of the laws of thought and things.

This latest born "father of a future age" already has been dead a quarter of a century; and the seeds of the kingdom of heaven he planted have had time to put forth only their first tender shoots. Nevertheless, already the education by work, and the glorification of work by the *full play* of the human faculties in *all* their activity, has actually been seen and described by watchers on the hill-tops, who send forth the cheering cry, "The morning cometh!"

Is this the mere raving of an irrational enthusiasm? or notes of the song of angels over the manger cradle of Christendom? Is it not a fact of *history*, that it was in the person of one single child, radiating the truth of our nature upon the devout heart of faith, that the word of God was made flesh, "in darkness that (in general) comprehended it not," though some few saw and testified of the glory? But the announcement that *childhood*, cultivated and consecrated, has all power given to it in earth and heaven, is "as the lightning which cometh out of the East, and shineth even unto the West." Is it not the final coming of all the sons of man, as kings over Nature, being "made perfect" "in the communion of the just"?

Nothing will solve the Labor question, which is simply the question of human life, but to educate men from childhood to work in fellowship, and on Nature, according to the God-given playful instincts made manifest in the irresponsible unconscious era of human life; which adults are to study, in order to get divine hints for leading children in every direction on the lines of law, — which, later, they will find written in themselves, *if they are dealt with* as proba-

bly Jesus of Nazareth was dealt with by his parents, — "taught of angels," — who kept him subject to themselves in matters temporal, while they worshipped him by giving him the lead in matters spiritual. And nothing short of this will bring on the era when the lion shall lie down with the lamb, and eat straw with the ox; "and a young child shall lead them."

This is Fröbel's idea of human education: to study the instincts of action and laws of thought and feeling in child-consciousness reverently; humbly learning from it how God means that you should educate it to self-education, which alone makes moral growth and productive genius and heroic virtue.

Does this method seem to mock the impending evils with its slowness? Are you too much on fire to meet and destroy the dragon that lays waste the garden of life, to go and play with children? Ah! has it not been the error of all ages to seek to remedy evils full grown, and overlook the numerous offspring, each one so little as to seem only a plaything, and to overlook the element of power which exists in *Time?* Could all the childhood that is now in the world be thus studied and educated, in less than a hundred years the world would be changed, not only morally, but physically. For the cosmic forces would be so largely discovered, and so skilfully manipulated, by the cultivated human genius that is now stifled by false education, that the means of sustenance and luxury would be indefinitely multiplied; the physical ills, now so wide-spread in the human body, be medicated; and the selfish action of men be in good measure prevented or foreclosed, by the gracious manners of human beings, led so to adjust themselves to each other, that the *generosity* inherent in human nature could have free sweep.

Knowledge is the great need of man; not the serpent knowledge which creeps on the belly and eats dust, for the selfish purpose of self-aggrandizement, but knowledge of the Divine love and purposes, which are the *real* laws of Nature, bringing out moral heroism and the beauty of holiness upon the human plane, as well as use and beauty on the material plane, — a knowledge that it is easiest to begin to communicate to *children in infancy*, while as yet "heaven lies about them;" for they are "of the kingdom of heaven;" and —

> "By the vision splendid
> The youth is still attended."

This divine plan of education begins by making impressions of nature and life, not in a desultory but in the orderly way, that shall insure accurate perception, which is the first real act of the mind from within outwards, and stimulates the fancy, as well as builds

up the understanding, on the irrefragable basis of Nature, — the word of God from the beginning, which it is the business of the educator to teach the child to read or hear for himself. It was the last testimony of the wisdom of love *in extremis*, to whose quickened sensibility was brought home the utmost depravity of heart, perversity of will, and ferocity of man to man, "They know not what they do"! Can men be saved from this depth of ignorance, and its consequence of presumptuous sin? Christ says, Yes: become as little children, whose angels behold the face of my Father. And Fröbel interprets the mystic saying by his motto, "Come, let us live *with* our children," and transform their play into man's proper work, — art; open the blind eyes of the ignorant, and teach them from the beginning to *know what they do*.

My dear madame, when I saw in a newspaper, that you had proposed to give a prize for the best paper that could be written on the Labor question, I sat down and wrote at a heat the above pages. But I know it is too short and simple a statement to compete for the prize with elaborate disquisitions and plans that will be sent by hundreds to the judges you have appointed, and which, no doubt, will suggest important ameliorations at the present moment. But I thought I could understand the woman's heart in you which prompted the call for the essays; and to that I thought I would directly appeal, in behalf of the cause of "the New Education" which the American Fröbel Society has just been formed to support.

To give this education requires devoted women who must be not only of a high quality of mind and heart, and good culture, but earnestly desirous to devote themselves to the study of the Laws of Thought and the Sources of Character, in a systematic manner, for at least the better part of a year; and who would go into the work in the same spirit of self-consecration and devotion to humanity that is required of one who goes into the Christian pulpit. There are women who have done this. One gifted with heart and genius, of profound religious principle, and also favored by fortune with pecuniary means, has already given four years of personal work to the cause, with the great result of having planted the Kindergarten in St. Louis, where the municipality now supports forty fairly paid kindergarteners, who are assisted by one hundred and sixty qualified volunteer ones. And here and there, all over the United States, are devoted kindergarteners, who have, in most cases, made the greatest exertions and sacrifices to get the requisite training, and are working in a very small circle of appreciation.

There are five or six schools for *training* teachers also, kept by

conscientious persons, who are not so desirous of having many pupils, as devoted to the sacred cause; and who, therefore, will accept none as scholars who do not stand the examination in every respect, but more especially in that moral qualification which is the first requisite of a Fröbelian kindergartener. Most of these schools have received pupils, when it was plain that they had a vocation, on their promise to pay, from their future earnings. But it is a grievous thing for any kindergartener to begin her arduous work with the burden of a debt upon her; because it is apt to urge her to take more children into her Kindergarten than she can do justice to; and, what is worse, to make compromises with parents ignorant of Fröbel's main principle, whose ambition or some other weakness leads them to require her to teach reading before the children have been prepared, by proper culture of their own powers of thought, to have the thoughts of others imposed on them, and go through the process of learning signs before the things signified. "There are duties," said Coleridge, "that depress the moral spirit;" and among these is the unquestionable duty of paying debts, though earning the money to do it makes secondary the duty which the kindergartener owes to the children, whose habits of mind and mental nutrition are confided to her care.

The time will doubtless come when Kindergartens will be in as universal demand as schools and churches are now; and then it will not be so dangerous to undertake kindergartening under the burden of debt, because there will be a *certainty* of remunerative employment. But the responsibility of introducing a new system of education, whose moral and social influences have not yet had time enough to be appreciated, and whose failures will be ascribed to *the system*, and not to the teacher's shortcoming, is too great a responsibility. Hence the necessity of the Fröbel Union's having a fund to be drawn upon, in aid of the exceptional combinations of a decided vocation and inability to pay for training without some help.

Charity Kindergartens are a most efficient means of spreading a knowledge of Fröbel's system, and realizing its immediate social influences. But they require the very best kindergarteners; for the mothers of the poor children need to be gathered into classes, and taught how to co-ordinate their home care with that of the Kindergarten. Several ladies of culture and benevolence have qualified themselves as kindergarteners, on purpose to work among the poor. Two or three orphanages support a kindergartener for their younger children; and there is one lady of wealth in the vicinity of Boston who expends more than $3,000 a year to support three Kindergartens in as many different towns. In Cambridge, Massachusetts, there is a

charity Kindergarten, supported by a subscription made by some of the citizens and by a fair. The hope is to demonstrate to municipal authorities what Miss Blow has demonstrated at St. Louis; viz., that it is the first duty of the public to provide this grade of education, at the public expense, — and to this end every thing depends upon the moral quality and scientific qualification of the kindergartener. The public mind and conscience must not be bewildered by Kindergartens only in name. There is one pertinacious pretender, who wilfully deceives and misleads the unguarded public, by advertising Kindergarten, and *training of kindergarteners*, who professedly *adds* what shows she does not begin to comprehend that science and those practices which entitle Fröbel's system to the name of the New Education. To denounce and expose this fraud, universally, wherever it makes its appearance, by putting forth *the true thing*, was the originating cause of the American Fröbel Union, which like Fröbel's system itself destroys by constructing, — expels darkness by being light. But the Union has power only so far as it can aid in the training of good kindergarteners, and helping to put Kindergartens in destitute places, among which are to be counted, Boston, Cambridge, Philadelphia, and other cities where the authorities are yet to be instructed, by seeing specimens of the true thing itself, how to avoid being deceived. There are good private kindergartens in all those cities, and in Boston is one public Kindergarten. But in all those cities there have been pretended Kindergartens, some of which were not deliberate frauds, but the productions of ignorance, and therefore innocent in a certain sense, — yet no less, even more, pernicious on that account; being patronized by those who do not consider it a crime against humanity to do a kindness to a poor woman at the cost of bending the twig of a child's nature in such a manner that it cannot attain its full proportion and destined beauty for "the forever of this world"!

Fröbel's system makes special claim upon women. It is the first that has fully recognized woman to be mother of the soul and mind, as well as of the *physical being* of mankind. The American Fröbel Union was originated by a few cultivated women of wealth, as an earnest appeal to other women of wealth to come to the aid of a reform that underlies all other reforms, and comprehends their scope in its larger one, of *developing human creativeness*.

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